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Pathway to God

(A Quarterly Journal of Spiritual Life)

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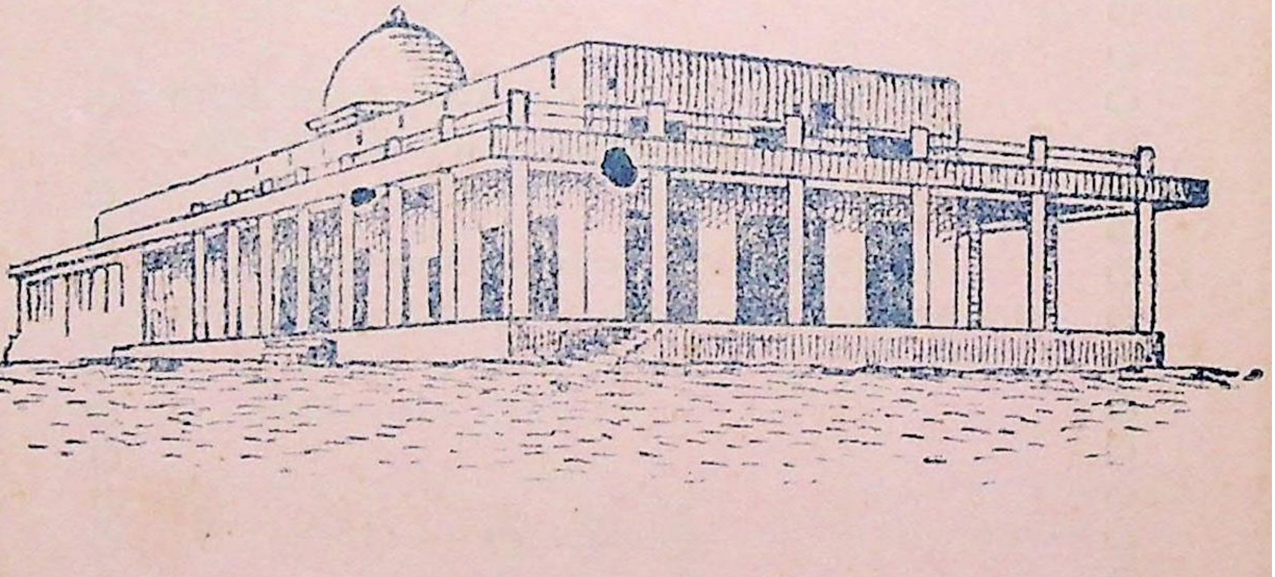
आत्मा वा अरे द्रष्टव्यः ।



SRI GURUDEVA MANDIR

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

Vol. XIII) April-1979 (No. III

KARNATAKA FORGES AHEAD TOWARDS ECONOMIC FREEDOM

ECONOMIC GROWTH

Karnataka's economy has registered a growth rate of 6% during 1977–78 as per the rough estimate. This is higher than the All India Growth rate of 5%.

The State income which was 2544 /– crores in 1974–75 is estimated to have increased to Rs. 2800/– crores in 1977–78 at current prices.

The per capita income has risen from Rs. 784 /– in 1974–75 to Rs 840/– in 1977–78.

The per capita development expenditure has risen from Rs. 99 in 1974–75 to 156 in 1977–78.

* * *

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the Dept. of Information & Publicity
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PATHWAY TO GOD

(A quarterly Journal of Spiritual Life)

— Editor —

D. G. Deshpande.

Vol. XIII ✿ April 1979 ✿ No. III

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Pathway to God

Quarterly Journal

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26th JANUARY

A Sacred Anniversary—Thrice Blessed.

This Day, 49 years ago,
we proclaimed our resolve to
achieve Purna Swaraj.

—This day, in 1950, we proclaimed ourselves a Republic and gave ourselves a Constitution enshrining the ideals of Justice, Liberty, Equality and Fraternity.

—Around this day, two years ago, we began our journey back to the democratic processes guaranteed by the Constitution.

—To mark the Anniversary—

Let us give thanks for the restoration of our liberties

Let us strive to fulfil the dreams of those who gave their lives in the cause of freedom and equality.

Let us rededicate ourselves to the early achievment of social, economic and political justice.

●

davp 78/423

FORM IV

(See Rule 18)

PATHWAY TO GOD

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I, J. V. Parulekar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 1st April, 1979

J. V. Parulekar,
Signature of publishers

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. XIII | April 1979 | No. III

PRAYER

DASAVATHARA DARASANA

ॐ

Prologue :

God Vishnu comes on earth,
when piety and virtues are at dearth,
He comes in many a form,
In all His glory and charm.

Avatar

Darsana One :

Came down Vishnu, as a huge **Fish**,
To fulfil Brahama, the Creator's wish.
And from the sea restored, the Vedic lore,
Hid by mighty demon in days of yore.

Darsana Two :

Next Narayana became a **Tortoise**,
To keep the huge Mount Manthara in poise,
While Suras, and Asuras churned the ocean of milk,
But He bore it, lightly as a bundle of silk.

Darsana Three :

When Mother Earth was held in captivity,
Vishnu as **Boar** in doing drilling actively,
Released her from the wicked demon,
And brought her out, holding her as a lemon.

Darsana Four :

Narayana as **Narasimha** from pillar came
At Pralhad's call, and as if by a game,
Slew Hiranyakasipu, Demon of great might
All but Pralhad, shuddered at the gory sight.

Darsana Five :

Vishnu as **Vamana**, begged Bali of world fame.
Three stretches of land, boon was granted. No easy game.
Soon Vamana grew **Vikrama** of great height and size,
Humbled Bali His pride, but made, him good and wise.

Darsana Six :

Parsurama was a Brahmin boy,
Performed his father's wish, to his great joy,
Cut His mother's head, in sense of duty,
Then prayed, got her life in all beauty.

Darsana Seven :

Rama more dutiful carried out the desire,
of Kaikey; the step mother, who bore the message of her Sire,
Went to the forest, and rid pious sags of their deadly foes,
Restored their normal life, making them forget their bitter woes.

Darsana Eight :

Krishna Avatara is mission of glorious acts,
of Sri Vishnu abounding in feats and facts,

His charming form looks boyish, with tricks and feats,
And so many other things, to those relishing as sweets
and meats,

Darsana Nine :

Next Narayana, descended as **Buddha** to teach
The doctrines Ahimsa, the truth to each
and all, Atoning pains, and sins of all beings,
Desire is the root cause of all miseries and sufferings

Darsana Ten ;

Lord Vishnu will come as common **Man**
To uphold virtue, and Godliness, - He but who can,
Set the world order, and restore normalcy,
Of human life, duty, and Divine Supremacy.

Epilogue :

May this prattling Hymns on Ten Darsana, please
Lord Vishnu. May His immense grace, ease,
Our turbulent, and monkeyish mind
And ward us from sins, and vices of everykind.

Vs. Ramachandra Rao
VELLORE

* * *

Academy of Comparative Philosophy & Religion
Belgaum - 590011.

Public Trust : Founded by Sri Gurudev Ranade,
Saint of Nimbal.

⁂

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To work for the spiritual unity of mankind and consequent peace and god-will upon earth, bringing together intellectua and spiritually-minded persons through —

1. Spiritual Symposiums,
2. Study and Research
3. Lectures,
4. Meetings and Conferences, and
5. Religious and Philosophical Publications.

⁂

Shri Gurudeva Dr. R. D. Ranade.

Born : 3-7-1886
JAMKHANDI

Samadhi : 6-6-1957
NIMBAL

Editorial

Saints in the Deccan.

The fundemental abstract principle of the universe is equally and evenly pervasive throughout the universe; but the concrete visualisation of it is experienced differently in different parts of the world, because the visualisation depends mostly on the receptivity of the individual wishing to visualise it.

Such individuals are not a monopoly of any particular country in the world. All countries have a share in them; but the proportion of such persons varies differently in different countries. Some countries have a few of them, while there are others that are favoured with a good number. India, for instance, is one such favoured country. The number of the saints in India, capable, of visualising the abstract principle surpasses, perhaps, such a number in other countries.

Out of the different parts of India the Deccan seems to be the foremost among them in this respect. It has produced so many saints of the highest rank, that, if one decides to dedicate one day for each saint, the number of days in the year may perhaps fall short of the number of such saints.

From the last year, the " Pathway " has decided to dedicate a few pages of its April issue to commemorate the departing day of one such saint in the Deccan. In the April issue of the last year (1978), we had given a concise description of the life and work of saint Rāmdās. This time we propose to consider the beginning, the development and the culmination of the spiritual career of saint Tukārām.

Saint Tukārām was the last of the seven saints who are regarded as the foremost of the वारकरी sect of the devotional saints, that lived in the North-Deccan between 1300 A. D. to 1700 A. D. Saint Dnyaneshwar was the founder of that sect, while saint Tukārām was its crowning pinnacle. Saint Tukārām himself has given this description in his अभंग (poem) " ज्ञानदेवें रचिला पाया – तुका झालासे कळस. "

Though he is one of the seven famous devotional saints mentioned above, the type of his saintly career is distinctly different from the rest of them. The first six saints in the above series were born with some outstanding tendencies requisite for a spiritual career. So, they may be regarded to have started their career in the spiritual ladder from somewhere above the lowest rung. But Tukārām was the only saint among the seven who was even below the lowest rung of the spirituhl ladder, before he started on his spiritual career.

He was born in an orthodox merchant family and used to perform हरिकीर्तनऽ (propitiation of God by giving religious sermons in accompaniment of poetry and music) only as an observance of his family custom. Naturally they lacked the fervour of an ardent devotee in the initial stages.

The blows of misfortune created a radical change in his attitude. His wife and two children died in a severe famine. At the same time he sustained a heavy loss in his business. The second wife whom he had married some time after the death of the first, turned out to be an amazon. This made him lose all interest in worldly life. Thenceforward he became an ardent devotee of God.

Like all emotional persons he went to the other extreme of neglecting his family responsibilities and neglected even the physical needs of his body. He devoted his whole time for meditation, forgetting even his hunger and thirst.

After a prolonged period of trials and tribulations he achieved his object, and thenceforward his sermons displayed the serenity and the satisfaction of a realised soul.

As a part of his sermons he compiled profuse poetry In the अभंग form.which is rich in the rare sentiment of devotion and dedication These अभंगऽ have been an ornament to Marathi literature. At the same time they abound in many suggestions of practical wisdom. His अभंग " सर्प विंचू नारायण । परी वंदावे दुरून " can be cited as an example.

Karnataka and Andhra have also produced many great saints, about whom we would write in due course in future.

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I

The Grace of Sri Gurudeva

(How it blessed me)

Sri M. S. Deshpande M. A.

" You lift me with your Grace,
I come down by my weight. "

This frank confession of a Saint is literally true in my case. Sri Gurudev repeatedly tried to lift me up; but my limitations, both domestic and economic, dragged me down every time. They did not allow me to enjoy his inspiring company for a long time and take full adavantage of the opportunities offered to me by him, and receive adequate enlightenment from him. It is, however, his grace that directed me to my Sadguru - Srī Amburao Maharaj alias Srī Baba and later on inspired, encouraged and guided me in my worldly and spiritual life. With all the ups and downs in my ordinary life, what little progress I could attain in my spiritual pursuits, and what little service I could render to his sacred cause so far, is entirely the outcome of the working of his grace. I am, thus, practically an humble product and a frail instrument of his all-abounding grace. It would, hence, be interesting to see how I was blessed by such a benign grace.

My first contact with Srī Gurudev took place in 1925, in connection with the first publication of mine As I was interested in imparting National Education, I had translated in Marathi the valuable book of Sri Aurobindo entitled- " A National System of Education. " My friend Srī Timmanna Kaujalgi of Bijapur liked it. As he was closely associated with a press there, he was prepared to get it printed in it and publish it. He, however, advised me to get a Foreword to it from Prof. Ranade — a Philosopher-Saint of great intellectual and spiritual eminence-to ensure wider appreciation and circulation for it. And as I was not acquainted with Prof. Ranade he also agreed to accompany me to Nimbal, where he was staying then. Accodingly we both went to Nimbal. My friend introduced me to him as a young teacher interested in imparting national education. I, then, intimated to him the object of my approach and rquested him to bless my humble attempt with his Foreword. He liked the idea and asked me to read a couple of paragraphs from the MS at random, which I did. He appreciated them and told me to bring the printed forms to him to enable him to go through them and dictate the Foreword. At the same time he informed me that as the problem of National Education was very important I might, if possible, see him again and discuss the same with him. We then offered our respectful salutations to him and took his leave.

Thus ended my first meeting with Srī Gurudev, which left a deep impression in me about him. I was greatly attracted by his magnetic personality and was highly moved by his endearing cordial treatment After our return, my friend handed over my MS, to the Press. But soon the Press got into some trouble in which it lost my MS. Hence the idea of getting a Foreword also had to be given up.

But the attraction for Gurudev and the temptation to discuss the problem of National Education with him took me again to Nimbal during the next Summer Vacation. I was very eager to know his expert views about it. When I went there, I was welcomed as before, with a sweet smile and was asked to take my seat in front of him. A few Sadhakas also were sitting there. I bowed down to him and sat as directed. He then made enquiry about my ideals and the activities in which I was interested most. I informed him that service of our nation was my main ideal in my life. But as I was conscious of my limited capicity for sacrifice, I could not take an active part in the freedom-movement. I, therefore, chose national education as the field of my activity and was engaged in inculcating the spirit of nationalism among the budding youngsters. As a necessary aid to this, work I was interested in the study and creation of educational, cultural and spiritual literature. Besides this I was also interested in the practice of traditional religious discipline of worship, prayer and Japa, as I expected thereby to secure the support of Divine Grace for my work. Sri Gurudev listened to me with great interest. "*This is alright,*" he abruptly remarked, "*but the order of priority should be reversed.*" He at once entered his meditation-room – leaving me to ruminate over this cryptic remark

This sudden remark of Sri Gurudev made me think afresh about the choice of my ideals. What should be my supreme ideal – National service or Divine service ? What is the place of spiritual life in national life? These questions exercised my mind a good deal. I thought about them for a long time but could not get satisfactory answers to them.

I could not reconcile myself to the reversal of the order of priority suggested by Sri Gurudev. So I decided to get clarifications from him.

So, when I went to him again, this thought was uppermost in my mind. As the evening sitting was going on I bowed down to him and took my seat in a corner. He then asked me to sing a song which I did. After the song was over, as if answering my questions he said : " *God alone should be our supreme ideal.* Our highest loyalty should be towards God. Every thing else should subserve it. If God is once realised and moved, He would bless the whole world with his grace, what to speak of raising a nation. " He paused for a while, went inside his room for changing his clothes and came back. He then continued : " *Spiritual life is the basis of moral life,* and moral life is the foundation of good character. Unless we try to build the character of the students by constantly inculcating in them love for spiritual and moral values in life, we won't be able to produce young men of sterling merit capable of shouldering the heavy responsibility of national regeneration. " This clarification, given unasked, convinced me about the nature of the supreme ideal as well as about the relative importance of spiritual and moral values in building the character of students. Thereafter, I studiously began to stress these values in each and every lesson of mine, whenever there was proper scope for it. I also tried to embody them in all my text books as well as other books written for the general public.

On another occassion when I was attending the inspring sitting of Sri Gurudev, I heard him remark : " *We cannot lift the world unless and until we lift ourselves – unless and until we realise God* ". That set me thinking again.

How to realise God? I was already worshipping God in my own way. Would it enable me to realise Him? Is there any other surer and better way of realising Him? These questions made me restless. Sri Gurudev in his usual suggestive manner solved this problem of mine as well. In the course of explaining a verse in ths Gita then he casually said : " *Any method of worshipping* God is good and useful to a certain extent. Bur it cannot lead to actual realisation of God. The only way to realise God is, initiation by a realised Sadguru, the regular practice of meditation on Divine Name granted by him, with intense devotion. *Nānyah paṅthā vidyate ayanāya*. There is no other way for it. " This emphatic assertion exercised very great influence upon me and in course of time, gradually brought about a salutary transformation in my outlook and attitude. My loyalty was slowly shifted from Nation to God, as well as from traditional worship to spiritual meditation. However, it took sometime for this conviction to stabilise and creat in me an urge to get myself initiated by a Sadguru,

It was in 1929 that I felt a strong urge for initiation and in one of my usual visits to Nimbal I expressed my desire for it and requested Srī Gurudev to bless me with the Divine Name. He was pleased to learn this desire of mine, but he directed me to approach Srī Amburao Maharaj for initiation. As I had my own reservations about Srī Baba (Srī Amburao Maharaj). I could not act up to this advice that year. Wnen howaver, I went to him again next year he asked me whether I had been to Sri Baba. I frankly informed him about my reservations about Sri Baba. " You are mistaken, Manoharpant ! Don't be carried away by the impression of the externals. *Sri Amburao Maharaj is a great Saint capable of blessing the aspirants and guiding them* *towards realisation of God.* If you have full faith in my words, take the earliest opportunity of getting initiation from him." This assurance from Sri Gurudev at once dispelled my doubts and made me decide then and there to approach Sri Baba for blessing.

Accordingly, after my return to Athani, I intimated my decision to my young friend Sri Ramanna Kulkarni who had already received initiation from Sri Baba. He was all along lovingly pressing me to approach Sri Baba but I did not agree to do so. Hence when I expressed my desire for initiation from Sri Baba, he was overjoyed. He gladly agreed to accompany me to Incagiri. So in the month of August 1930 we both went there. Sri Ramanna introduced me to Sri Baba, who graciously blessed me with Divine Nama. on August 18, 1930. Thus my real spiritual life began on that blessed day.

During the life time of Srī Baba I used to attend the Śrāvana Saptāh at Incagiri for a few days every year, perform Sadhana in the company of the Sadhakas, bask in the spiritual sunshine of Srī Baba's presence and receive his blessings. After his departure in 1933, Sri Gurudev occupied his place in my life. Nimbal became my place of annual pilgrimage and Sri Gurudev, my only source of light and delight-solace and guidance. My annual visits to Nimbal in the month of May and to Allahabad for a few years in the Diwali vacation helped me a good deal to develop my ardour for Sadhana. There I used to take part in the common Sadhana, attend the daily inspiring talks of Sri Gurudev and receive the necessary light for my spiritual life At times Sri Gurudev used to ask me to read the Pothi at the time of common meditation. At other times he used to ask me to sing a few songs selected by him by sitting outside his meditation room while he was engaged in meditation. On such occasions, as soon as he came out of the room, his illuminating presence itself used to grant emotional lift to his disciples. Sri Gurudev had his suggestive way of solving the difficulties and resolving the doubts of his disciples and offering guidance to them. As already pointed out, I had also my share of such guidance from Sri Gurudev. In this way, my stay in this holy atmosphere contributed greatly to my intellectual clarification, emotional elevation and spiritual progress even though it proceeded at a snail's pace-absolutely slow.

Sri Gurudev has also granted me sufficient guidance and encouragement in my literary pursuits. He got the Bodha sudhe of Sri Nimbargi Maharaj prepared by me. There were three versions of it in all - one in prose, the second in verse and the third in the form of songs. *The prayer to Nimbargi Maharaj* prepared by me and corrected by him was very much liked and admired by him. He called it the Vandemataram of our *Sampradaya and included it in his Pathway to God in Kannad Literature.* He also advised me to write about the lives and their spiritual teachings of Kannada Saints He actually blessed to such publications of mine with Forewords in English.

During his life-time as well as even after his departure He inspired me to write not only about the Pillars of our Sampradaya, but also about Kannada, Marathi and Hindi Saints, some books in Kannada, some in Marathi and others in English. Through his grace I could also write two books in English about the Universal Message of Mahatma Gandhi and one about the Eternal Message of the Gita. These books have been acclaimed as "original", "unique" and "excellent" by the enlightened readers. Two of the Kannada books have been awarded prizes by the Loka Shiksana Trust of Hubli;

one has received the prize from the State Sahitya Akadami of Karnatak, Bangalore while the fourth has received it from the Education Ministry New Delhi. Three Kannada songs of mine have been included by Sri Gurudev in his great work "Pathway to God in Kannad Literature." He has thus granted them a sort of immortality, along with his immortal literature. This is the warmest blessing conferred by him on my humble literary endeavour.

Out of the eight English books, four have been published by the Bharatiya Vidya Bhavan Bombay, two by Navajivan Trust Ahmedabad, one by Sri Ekanath Samshodhan Mandir Aurangabad. Two of them have run into three editions. I could also write and read in Conferences and Seminars a few papers on educational and spiritual topics, and write several articles in Kannada and English for the periodicals. They were all very much appreciated by the enlightened audience and the readers. All this literary output which consisted of about 40 books and sevaral articles, would never have been produced if it had not received the backing of his grace.

Nor is this all. During the critical periods in my life-I had my own share of ills - both domestic, and public when I was plunged head-long in dark despair, it was the hidden hand of his grace, that came to my rescue and enabled me to emerge safe and sound from the terrible crises by restoring the rays of hope and cheer in my life again.

All glory to the grace of Sri Gurudeva who not only nursed and nourished my Spiritual Seedling by its nectarian words of wisdom but also employed me as an humble instrument for spreading his Spiritual Message through literature. I am therefore extremely grateful to his benign grace which blessed this ordinary person of average abliity with so much erudition and light. Still since I am far, far away from my Spiritual Goal, from my pining heart now springs up an ardent prayer to both my Masters for bestowing sufficient Light and Bliss to me before I leave this mortal coil.

Note :

It may kindly be noted that the events and thoughts recounted by my feeble memory here, are substantially correct in essence, though not in detail

●●●●●

Advice of Sri Amburao Maharaj
(Sri Baba) to his disciples

Shri Baba advised his disciples to cultivate the triple virtues of Compassion (*daya*), Forgiveness (*ksama*) and Equanimity — Contentment (*santi*). They should ever be filled with pity for the afflicted, with forgiveness for the sinners and try to preserve their balance of mind through contentment. The seekers were asked to develop devotion to God. It is this God-devotion that is the crown of all virtues. There is a reciprocal causation and development between God-devotion and other virtues. They help each other in their development. All other virtues either spring from or culminate in Devotion.

◆◆◆◆◆

Socialism in Ehagvad Geeta

Dr. Yogini Nighorkar,
Dept. of philosophy
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M. S. University of Baroda
BARODA

Ever since human civilzation grew in spirit of formality and systematisation, man has tried to define the general codes of conduct which are applicable to all men alike. We sometimes call them the fundamental rights and duties, and even allot them a place in Constitution.

Even if the fundamental rights are properly enjoyed by every citizen, (which of course, is an ideal stage) there would be less talk of any 'ism' than what it is to-day. It is true that the education has inculcated political awareness, as a result of which people are getting more and more involved in civil sense.

However, few questions do arise in connection with this much welcomed enlightenment; has it politically improved individual, personal, standard of life? Has it at all improved it? Or, should one be led to believe that where ignorance was bliss, why have we chosen this "hell of wisdom"?

II

Surely, these and such questions do not bother some sections of society for different reasons, One section, which lives beneath any poverty line ever drawn. and the other, which is fortunate enough not even to bother about the 'existence' of this word. But, basically, it is this chasm between the material standard of living of these two sections that many an 'Ism' came to see the light of the day. The extremes have made the rest of the people restless. They have one eye on the hungry and the naked, and the other, on the rich and the established. The old conflict between the rich and poor, the economically strong and weak, the 'haves' and the 'have-nots' the bourgeoi's and the prolatariat have always found a central place whenever any serious historical thought has emerged: it continues to draw comments and criticisms even to this date; such is the fervour and impact of this chasm on society. Sociologists, economists, and historians have tried to give an analysis of the socio-economic conditions which lead to the revolutions of the 'have-nots' against the 'haves': we have the famous theories of Karl Marx, Eangles and Max weber, and many more recent names with little variations in details of this one 'ism' only. The spirit however, remains the same, though it may or may not be called communism; the aim remains to diminish this chasm, by means quite often, questionable.

But who questions the means? The class which deprives, or the class which is deprived of? Certainly not the former and most certainly, the latter. And here is the question that may be directly put to this latter class — at an individual, nonformal level, and not legal, (Legal approach is out-of-place here, because of the right to own property). Of course, when there is the question of parting with something that the individual has, the basic instinct to possess, is bound to create a conflict, Unless. the very outlook on the entire concept of possessiveness wears a modified look, the tension will continue to exist. This implicit war cannot be ended by bloodshed; this has been attempted more often than necessary. with the result that the society stands where it is, with the problem glaring in its face in one form or the other. It has done good to none A legal solution suggesting socialism can only be preached and not coerced.

Then, what will bring about a change in practice?

A major role played by religions and religious personalities cannot be ignored. What more, it is a prominently felt force, which gradually but effectively moulds the minds of many; this is quite easily attained in a society which is God oriented (and man has yet to live in a society which does not accept the awe of the other world, God or anything).

If one is able to decide on the basis of his own mental development, by appealing to his own sense of compassion, the material wealth which he can part with, it may help to gratify the less fortunate. It is obvious that the entire concept of socialism is materially oriented; yet the time is not ripe for our society in general, to think of socialism, which is non-material.

Herein comes into picture the balance; the equability of reason, which is the true root of the philosophy of Karma-Yoga. Some modern materialistic philosophers maintain that self-interest is the basic foundation of Ethics, whereas, Inspite of these natural, humanly self-centredness, the philanthropists do justify the claim that human nature is more than mere self-interest.

The technical discrimination in deciding the purity of means and motives, the desireless action, 'the Karma for the sake of Karma', has due place in philosophy and knowledge. For all practical 'ethics' and ends, it is sufficient if a millionaire is somehow initiated to donate a big fund to the public welfare, or even to open a school for the poor, in memory of his loving wife, or even to win a seat in an election! the result remains what it is. Some one in need is helped out; this fact cannot be denied; one can only explain or justify its occurrence. But when the need is instant, when it is the question of 'आपद् धर्म', 'means' may or may not justify' the end; and the end, when pressing to the extent of feeding the hungry and clothing the naked, can never pause to question the entire moral philosophy that entertains it intellectually.

Henc, even if this simple quotation of Bhagvad Geeta "यो .. भुङ्क्ते स्तेन एव सः ।।१२।। (ch. III), is properly understood and practised at the level of understanding at one's own designation. there would be no need for the government to raise up slogans in favour of one 'ism' against the other. What greater communism can anyone preach than the simple suggestion that the wealth one acquires due to one's actions, if not 'returned' (to the needy) entitles one to 'the title of theif. The excesses can be indulged into only when no one is in ardent need of food and shelter. There ia no 'ism' worth surviving the test of time except human approach to all problems; the very complexity of human nature makes such rigid theorisation under one 'ism' sound foolish, ..."

Not that the efforts should not be made; they have been made and, have been continued ever since the dawn of rational thought, by all concerned and interested; hats off to them, but a word of warning. Red-light is automatically held in their endeavour by the very existence of counter 'isms' which dilute their fervour and affect adversely the impact. And hence the question about the ultimate implicability of any 'ism'

I have not been able to see any solution in the analysis of the existing conditions which would lead to some (green white or red) revolution, or the hypothetical future state of affairs that would be reached by the society, as a result of the revolution. ....

The unit of social interaction is after all the individual, who loves, hates, competes and donates; these and such other basic constituents of human personality have survived all the rest of his 'old habits' of living. Hence, if at all an 'ism' has to be advocated—and then of course, it has to be only socialism— I would hint at this Sloka of Bhagvad Geeta I quoted above. At present, there are no happy signs of introducing a compulsory course in moral science right at the school level; some Christian schools of course, do take pains over imparting such a training, and the example is highly commendable. The times, I hope will change for the better and government, when it thinks of changing the pattern of education to suit the social relevance, will do good to take note of the bounty of practical advice given to every one in this sacred book Then there is no need to enter into any complications, once the young mind is made to believe with conviction that the force of survival is not destruction but construction; and this is possible, not through the philosophy or politics of hatred, but of benevolence, of देयम्

* * *

The meaning and Significance of the virasaiva concept of ' Sunya '

Dr. S. O. Ramakirshnan, M. A , Ph. D., *Tiruchi*

Among the many descriptions given by man of himself, the one which Aristotle offers that man is a rational animal, is apt. For it is this rational instinct that has distinguished man from the other forms of creation and placed him at the top rung in the ladder of evolution. Ever since man attained the power of reflection, he has been ceaselessly trying to understand himself and nature around him. But curiously enough, more than nature the greatest problem for man has been man himself. And man, to whichever hemisphere of the globe he might have belonged, has been endeavouring to unravel the mystery surrounding him, in his own way. according to his own temperament. The search might have been carried on in different directions with different tools, but the goal remained the same. viz., to understand oneself and the world around. In the west, the search has been basically 'object-oriented.' viz , 'outward' while in the East and especially in India, it has been predominantly subjective, that is, 'Inward'. Hence the reason why, philosophy in India, is described as essentially spiritual in character.

Indian philosophic systems are broadly classified into orthodox (vaidika) and heterodox (avidika). Those systems which owe their allegiance to the vedās, are called orthodox systems; and those which do not come under this category are heterodox systems. Nyāya, vaiśeṣika, sāṅkhya, yoga, Vedānta and Śaiva systems, on account of their faith in the authority of the vedās are orthodox systems; while Jainism, Buddhism and Cārvāka systems are termed as heterodox systems, because they do not admit the authority of the Vedās. But the so-called heterodox systems, with the exception of Carvaka, are essentially spiritual. For, all the Indian philosophic systems, be the orthodox or heterodox, excepting of course the Carvaka, univocally, aver that "Self-Realisation" should be the aim of human existence.

All the Indian philosophic systems firmly believe that man, though finite and limited, has infinite potentialities and unlimited possibilities. To transcend his finiteness and to absorb himself with the Infinite, the unlimited, he has only to have a proper perspective of himself, which arises when he realises his true nature and his relationship with the Infinite. This "Post-personal state of being", to use the phrase of Arnold Toynbee, is called "Self-Realisation" or "Mōksa or "Nirvana"

Not all the systems have the same conception of Reality or " Self. " Nor do they advocate the same path to the attainment of Reality; yet, with all these differences, their goal remains the same viz; the goal of "Self-Realisation."

This, then suggests that the Indian philosophic thinkers were not so much interested in merely theorising about Reality or the Self, as they were in the direct realisation of it, giving thereby a practical orientation to their theoretical ideal. To borrow a phrase from Bradley, Philosophy, is not a "ballet of bloodless categories" It is a philosophy of life pulsating with the rhythm of life. Philosophy, in other words, came to be regarded not as a mere intellectual pursuit, a mere view but a way of life as well, the way of life representing religion, so much so philosophy came to be blended with religion. And this insistence on the direct realisation of Reality, once again lends a mystic touch to the Indian philosophic systems.

In this connection, Prof. Max Mullers humorous but pointed reference in defence of Indian mysticism is worth mentioning. He remarks " And as to their philosophy being callled *mystic*, it really seems to me as if those who are fond of using that name, spell it, perhaps, with an ' i ' and not with a ' Y '. They seem to imagine that mystic philosophy must be full of mist and clouds and vapour. True mystic philosophy, however, is as clear as the summer sky, it is full of brightness and full of warmth Mystic meant orginally no more than what required preparation and initiation and mysteries were not dark things left dark, but dark things made bright and clear and intelligible." 1

Saivism was one of the important philosophical systems which loomed large in the horizon of the Indian soil. According to Śaivism, Śiva is the highest Principle, the ultimate Reality. Śaivism claims the support of the Vedas, upaniṣads, and the śaivāgamās in support of tneir doctrine proclaiming Śiva as the supreme Principle,

Out of Śaivism have grown many philosophic systems 2 of which the Vīraśaivism of Karnataka is very important. Neither the origin nor the originator of this tradition has been traced so far. But Basavanna, Allama Prabhu, Muktayakka, to cite few names, are considered to be the exponents of the Vīrasaiva tradition. Consistent with rhe Śaivite tradition, Vīra-Śaivism upholds the ultimate reality of Şiva. Şiva, according to this system, is the Absolute.

Referring to the nature of Reality the system avers that it is non-dual3, One without a second, requiring no support for its existence, but forming the basis of everything that exists, beyond the categories of space, time and cause, devoid of all kinds of names and forma and of all kinds of attributes, positive as well as negative, so much so, words fail to describe It (Bāyalu)4 and mind is unable to comprehend It. To pin point this transcendental nature of the Absolute, viz. Siva, the Virasaiva system employs the negative epithets, on upanisadic lines, and speaks of It is Akshya, Niskala, Niranjana Urdhvamuka, Niravayava, Nirbhhaya, Nirmaya and Nirālamba5 and uses that very significant term 'SUNYA' to denote It. In short, Reality is referred to as 'Sarvasmya Niralamba'.

No other concept is so widely and deeply misunderstood as this concept viz , Śūnya The term (Śūnya) is generally understood to mean 'void' or 'Nothingness'. If the vīrasaiva concept of the Absolute transcends all categories, if mind and words cannot reach It and hence 'Śūnya', then, is the Reality of the Vīrasaiva system a mere 'abstraction' or 'void' or 'nothingness'?

It needs to be pointed out in this connection that in addition to the terms 'Bāyalu', 'Śūnya' and 'Śiva', the terms according to Vīrasaivism, 'Siva', 'Linga' and 'Sthala'6 are synonymous. The term 'Linga' is replete with meaning and has many significations and points to as we shall presently discuss, the immanent aspect of the transcendent Reality. In other words, in denoting Reality by the term 'Linga' Vīraśaivism upholds that Reality is not only transcedent but also immanent. And the synonymous usage of the term 'Linga' with 'Śiva' or Reality only goes to prove that Siva or the ultimate Reality, though of the natur of Sūnya *cannot be just 'void'*, or 'nothingness' but viewed from the transcedental perspective, is only '*Devoid*', devoid of names, forms and attributes.

The Vīrasaivism makes it abundantly clear that from the transcendental view-point, Reality cannot even be called 'Śūnay'. For, It transcends the polarity of 'Śūnya', and 'Aśūnya'.

"When neither source nor substance was,
When neither I nor mine,
When neither Form nor Formless was
When neither void was nor non-void,
Nor that which moves or moves not,
Then was Guhesvara's Votary born",7

In fact Virasaivites prefer to refer to Reality as 'Nissunyavastu'.8

How does Vīrasaivism bring out the immancence of the Absolute?

According to Virasavism, while Reality is devoid of names, forms and attributes, the world of names and forms on the contrary, has its basis and suuport in Reality or the Absolute. While defining as to how a concept of Absolute should be, Dr. S, Rādhākrishnan remarks that "the Absolute must be there with all its possibilities before the Divine creativity can choose one. The Divine choice must be there, before there can be the Divine immanent in the world. The world spirit must be there before there can be the world".9 In consonnance with this general dictum, the Vīrāsavism explains the Divine unfoldment thus:-

The first stage in the Divine unfoldment from the 'Sarvaśūnya nirālamba' state is 'Niskalalinga' state. The Absolute in the Niskalalinga state is also 'Sūnya', featureless, indivisible, formless, one without a second, and beyond the range of speech. But the presence of desire, is the thin line which marks it off from the 'Śarvaśunya nirālamba' state.

From the 'niskala-lingā' state, we have the 'mahalinga' state. In the 'mahālinga' state the development of conscious energy (cit sakti) which was in a latent form in the earlier stages, manifests itself to a great extent, eventhough the 'cịt-sakti abides eternally in the Ahsolute, as moonlight moon. It is with the help of this cit-sakti or conscious energy, that the 'mahalinga', through His 'paramarsa sakti' creates the world, so that 'mahalinga' is regarded as the cause of the world.

Prior to creation, the whole world of nemes and forms lies hidden in an unmanifested state in 'āvirbhāga parāmarśa śakti', in a latent form in 'Paraśiva', even as the waves lie hidden in an unruffled state of the sea, as of an albuman in an egg of the peacock, (Mayū·āndarasamyāya). And Siva or Reality through His parāmarśaśakti, which abides in consubstantial union, transforms itself into the world without Itself undergoing any change, so much so, Reality is at the same time, both transcendent and immanent. This kind of changeless trānsformation of Reality into the world is celled "Āvikrtaparināmavāda". In this theory, the cause viz., Reality, and the effect viz., the world, are not different from each other, even as the golden ornaments are not different from the gold, as waves are not different from the ocean. And the world as a transformation of Śiva or Reality is also real.

The involution of the world into Reality also takes place in a similar fashion. Even as a spider is able to eject and draw back the threads at its will, Reality also is able to project the universe from Itself and draw-back the universe into Itself at its will.

It now follows that Reality or Śiva is ever integrally and inseparably in association with 'Śakti',10 that the Absolute, though devoid of name and form, assumes, because of Its omnipotence, name and form, that it is from the Absolute that the world of names and forms evolves and into which the world dissolves and that Reality is responsible for the Generation, Operation and Dissolution of the world. All these different aspects of the Absolute are brought under one canopy and are summed up by Vīrasaivism in one pithy term 'Linga'.

And the very usage of the term 'Linga', synonymously and interchangebly with 'Śiva' and 'Śūnya' to denote Reality, cannot mean just nothingness.

(In fact Allama Prabhu, a celebrated Virasaivite saint-mystic, while refering to 'paraśiva' in whom the entire creation, mobile as well as immobile is inherent, " as indivisible without a second, impartite, Existence-Concious-ness-Bliss, Eternal, and Perfect", avers that this is the true height of form of the undivided Absolute 11.)

As a natural corollary, it follows that the individual self (Jīva) once again, when viewed from this perspective of creation, cannot be different from Reality. "As fire in stone, image in water, tree in seed, and silence in sound " 11A.

Śiva or Reality is immanent in the individual self. In addition to the term 'Jīva', 'Piṇḍa' and 'Anga' are the other two terms used by vīrasaivism to denote the individual self.

That the individual self, who is endowed with pure internal organs (antaḥkarana), as a result of merits obtained in previous births, whose taints and sins have decreased, in whom devotion has dawned and who is bound to attain salvation at the end of this life, is called "Piṇda" 12

And when 'Piṇda' or the individual self, possessed of pure internal organs, in whom taints and sins have diminished by good actions, yearns and tries with utmost devotion to realise Śiva, it is called "Anga" 13.

The individual self or anga is a part of 'Śiva', and as a part of Reality it also like Śiva, is "Essentially" pure, eternal and free from all blemishes. In short, the individual self or 'anga' is, in its essence, nothing other than Śiva or Reality. That is 'Anga' and "Linga" are not distinct but are essentially non-different. 14. But, on account of ignorance, this essential identity is lost sight of, as a result of which, at the empirical level, the difference is emphasised. Removal of ignorance then, leads to the union of the individual self (Anga) with Reality (Linga). Vīraṣaivism calls this union "Lingānga Samyoga" or 'Lingānga Sāmarasya.'

Even "as ghee unites with ghee, oil with oil, water with water, light with light and space with space" 15, "Anga" on realisation becomes one with "Linga". And to realise one's essential identity with 'Linga", then, is the ultimate stage of mystic expression.

In short, the attainment (Sampādane) of the state of 'Śūnya', which forms the very nature of Realtiy, should be the aim of human existence. 16

Following the highest traditions of Indian Philosophy Vīraśaivism takes particular care to stress that this is not a mere intellectual attainment. A mere intellectual comprehension of Reality is not sufficient. What is intellectually comprehended should be intuitively realised, 17 (i. e.,) should be vouch-safed by direct experience. In other words, the ultimate identity of ' Anga ' and ' Linga ', grounded as it is in Sruti and guided by 'Yukti' or reasoning, should be guaranteed by ' anubhava ' or direct experience.

Is this experience to be accomplished after death, or even while one is alive ?

Vīrasaivism avers that the realisation of one's essential identity with Reality or 'Śūnya', should be realised by every one in this very life. It is not a state to be attained after death. 18 In the words of Allama Prabhu –

" What does the God give
To him who worships
For liberation's sake,
after he is dead ?
O ' Guheśwara
your caraṇa is
undivided and whole
Having won His release
without death of pain " 19
What is the nature of this ultimate Experience ?)

Allama Prabhu referes to the Absolute Experience as ' Reality beyond conceit ', beyond self-consciousness ' 20, " The Greatest Light which is every where ", and the Resplendant Blaze 21 "

Channbasavaṇṇa, another noted Viraṣaivite mystic refers to the Ultimate Experience thus :

" Form without form
Perfection without being
Boundlessness beyond all bound
Goal without going
Silence absorbing sound ....." 22

Once again to quote Allama :

" All memory is dead
All error burnt
Awareness is forgot
All symbols have crumbled
Where is now Motion or Mind?
No motion, for thy body is naught,
No mind, for it is lost in Linga
And gone, gone too ....
O ' Guheśvara
All that came between
The eyes and the Light ....." 23

Continues he :

Where the mind ?
Conditioned or unconditoned stops,
There stillness reigns
where consciousness
Of being oneself a point
Reaches
An End,
There ecstacy dwells
I have beheld
O' Guheśvara
The Light of Linga as
A resplendant blaze : 24

In fact Allama speaks of this Experience as " Absolute Peace ", " The Supreme Felicity ", The Ineffable Ecstancy " " Beyond compare. " To quote :

" All tremor gone, my mind is caught up in thee
Vision is changed to life, all thirst is quenched,
My heart at peace, O' Guheśvara ,
Is caught up in the Absolute.
So long as I rejoice
in the sight of Thee
How can I unite with thee ?
Yet, while I yearn
after this union
The hunger of thy sight
still burns !
O' Guheśvara
Oh, the Felicity
Ineffable Ecstasy'
of both sight and union
Beyond compare " 25

What becomes of him who has had the experience of Reality, the ' Śūnya ' ?

According to Vīraśaivism, the person who hss had the experience of Reality becomes one with Reality. In his case, the distinction between the individual self and the Supreme Self or Reality vanishes. In other words, "the Anga assimilates and possesses all the qualities of Linga gradually, and attains its native from which is nothing but ' Linga ' 26

In the words of Allama Prabhu :
"He who having known Reality, is past care
The Hero, vanquisher of Death,
The Glorious, embodiment of the Most High
The Blessed, who has attained the Bliss,
The Perfect, who inhabits the Śūnya

The Incarnation, the Self-begot
who has attained the perfect poise " 27

And the next vacana brings out in elaborate detail, the nature of the realised soul. 28

It should be remembered, in this connection that all these narrations of the Ultimate Experience of Reality or Śūnya by Allama are not somebody else's but his own.

We thus find that Reality or Linga or Śūnya is essentially non-different from the individual self or 'anga', and in being so, nondifferent from one's own self, It, viz. Reality or Śūnya, becomes an indubitable fact which can neither be denied nor contradicted by any other fact of experience, because It is a datum of direct experience.

And if 'Śūnya' can be realised in one's own life and can thus be given expression to, then, how can it be equated with just 'nothingness' or 'void'?

From the foregoing account it becomes clear that Vīraśaivism attempts to distinguish Reality or 'Sūnya' from 'Void' or 'nothingness' not only by pointing out that It is beyond affirmation and negation, but also by laying stress upon the fact that It is the immanent ground of everything that exists, (29) the world of objects as well as the individual self, (30) which can be directly experienced in one's own life,. And, as the immanent ground of everything, Reality is of the nature of Pure Existence (sat), Pure consciousness (cit), and pure Bliss (Ānanda). Reality, in short, according to Vīraśaivism is Sat-Cit-Ānanda Swarūpa (31). Sat-Cit and Ānanda form the very nature of the Absolute. Lest it should be misunderstood that a reference to Reality which is beyond all empirical determinations as Sat-Cit Ananda would delimit the nature of Reality, the Vīraśaivite would argue that "Sat-Cit-Ānanda, being each one of them the unspeakable Absolute, viewed by us as beyond the determinate absolutes Sat-Cit-Ananda formulated by our consciousness" 32, they are not and cannot be empirical determinations of Reality.

That Reality is of the nature of 'OM' (OMKAÁRA SWARUPA) 33, is yet another reference found in the Vīrasaivite literature.

This above indication that Reality or 'Śiva' or 'Śūnya' is of the nature of Sat-Cit-Ananda, then serves to suggest that the Absolute of the Vīraśaiva system, though devoid of all attributes (nirguṇa), is not a mere blank or abstraction (viz, void) in the sense that it is something positive, but can neither be perceived by the senses nor known throguh any of the ordinary means of knowledge, nor described by means of words. In this connection, the Vīraśaivites would refer to Reality, on the Upanishadic lines, as "Nirguṇoguṇi," in order to drive home the point that Reality, though 'nirguṇa' is not a mere blank, but as of the nature of Sat-Cit-Ánanda, is in the highest sense positive. In the words of Cannabasavaṇṇa, the celebrated *Vīraśaivite* mystic, Reality is "PERFECTION WITHOUT BEING". 34

In fact, according to Allama Prabhu, Reality or the Absolute, as both transcendent and immanent, may, from the transcendental perspective, BE SAID TO EXIST WITHOUT EXISTING," as butter in curd, smell in flower, oil in seed. and sweetness in fruit". 35 It cannot be gainsaid that butter, smell, oil and sweetness exist in curd, flower, seed. and fruit respectively, though not perceptible. But, if it be asked whether butter exists in milk, smell in bud, and sweetness in a young plant, before it becomes capable of yielding fruit, the answer, at once will be both 'Yes' and

'No'. The answer will be 'Yes' because they lie latent, and 'No' because they have not become patent. In short, they exist as if not existing. Similarly, Reality or the Absolute also, as "Amurtha", 'Niṣkala and 'Nirguṇa', EXISTS AS IF NOT EXISITING.

And it is with a view to emphasise the indeterminate unlimited and infinite nature and "FULLNESS" (Pūrṇatva) of Reality, Viz. that Reality is " FORM WITHOUT FORM ' 36 that it is 'PERFECTION WITHOUT BEING' 37 and that it is " BOUNDLESSNESS BEYOND ALL BOUND " 38 that the Virasaivite mystics employ the term 'Śunya', and not to indicate Its 'nothingness'.

Notes :-

1 Max Muller : Vedānta Philosophy (Calcutta 1955 P. 90.

2 In addition to Virasaivism of Karnataka, Sivadvaita (Trika) systems of Kashmir, Pasupatha of Gujarat Saivism of Bengal and Saivasiddhanta of Tamil Nadu are the other off-shoots of Saivism.

3 Hence, Sivadvaita

4 H. P. Malladevaru : Essentials of Virasaivism (Bombay, 1975), P. 76.

5 Śūnyasampādane : (Ed., Dr. S. C. Nandimath and others, Dharwar, 1965) Vol. I, P. 58.

6 Reality is called 'Sthala' because " it is the source of evolution and phenomenal existence, into which all things are to be finally absorbed". 'Sthala' also means " a stage which indicates the pilgrim's progress in spiritual pursuit and it is also used to denote the manifestation of linga stages ". The former is from the metaphysical and the latter psychological stands-

points. Vide. H. P, Malladevaru : Essentials of Virasaivism, P. 7.

7 Ṣuṇyasampădane - P. 58.

8 Ibid.

9 Dr. S. Radhakrishnan : The Principal Upanisads, P. 65

10 Hence this system is also called ' Saktiviśistădvaita '.

11 Cannabasavanna also speaks of Reality thus : " Form without form ". Śūnyasampădane, P. 15.

11 A Ibid., P. 56.

12 H. P. Malladevaru : Essentials of Vīraśaivism, P. 24.

13 Ibid.

14 The upanishadic mahăvăkya " Tat Tvam Asi " is interpreted to convey this sense of identity.

15 Śūnyasampădane.

16 The Vīraśaivism enumerates six stages (Ṣaṭ Sthala) which describes the aspirant's progress towards the attainment of Śūnya. So, this system is also called " Ṣaṭ-Sthala ".

17 " He only knows It
Who has tasted the joy
of the Experience " Śūnyasampādane, P. 57.

18 This reminds us of the Advaita concept of Jivanmukka. Cannabasavanna, the noted Virasaivite mystic calls this state " Goal witout going". Śūnyasampădane, P. 14

19 Ibid., P. 15.

20 Ibid , P 117.

21 Ibid , P 115.

22 Ibid., P. 15.

23 Ibid., P. 13.

24 Ibid., P. 115.

25 Ibid., P. P. 102–103 (Emphas is added)

26 H. P. Malladevaru : Essential of Virasaivism, P. 74

27 Śūnyasampādane, P. 118.

28 Ibid., P. P. 121–122.

29 Ibid., P. 112

30 Ibid., P. P. 56-57.

31 ibid., P. 52.

32 K. C. Battacharya : Studies in Philosophy,
(Calcutta, 1956) P. 118.

33 Śunyasampādane, P. 58.

34 Ibid , P. 15,

35 Svet,. up I, 15.

36 Ibid., P. 15.

37 Ibid., P. 15.

38 Ibid , P. 15.

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Vols I & II.

3 Essentials of Vīraśaivism - H. P. Malladevaru,
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Some Controversial Points In Bhagvad Geeta.

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Discussion of a couple ot controversial questions in Bhagvad Geeta -

Question :- Why the Mahabharata war was fought? That is, what principles as laid down in the Shastras were contravened by the Kauravas?

If the Kauravas were wrong, then why the learned Acharyas like Bhismacharya and Dronacharya were on the side of the Kauravas?

When Arjuna in the first Chapter " Vrishad Yoga " rightly quotes the tenets of the Taitariya Upanishad मातृर्देवो भव, पितृर्देवो भव, गुरुर्देवो भव by contravening which he would go to neither world, Lord Krishna says that Arjuna's argument is wrong. Wnen Geeta is supposed to be the sum total of the Upanishads, does it not conflict with the Taitariya Upanishad ?

Answer .- The main cause of the Mahabharat war is succession As per the Manu. Smriti the eldest son is to be the heir to the throne. In the instant case, because the eldest son Dhartrastra was born blind, it was agreed by all that his younger brother Pandu should look to the administration as a king until the Kaurava Princes came of age. When Suyodhana (Duryodhana) becama a major he rightly said that he would succeed to the thrown by the principle of Primogeniture and his uncle or his heirs that is the Pandavas will have to live as his subjects. This kind of argument was fully endorsed by the Acharyas, that is Bhishma and Drona also and by fhe leaders of the eleven Akshohinis of the army. But the line of argument adopted by Lord Krishana and the grand father " Vyasmuni " was slightely different. Though they endorsed the priciple of primogeniture, they said that the case of the Pandavas was different from the commanalities. Pandu's children were brought up as princes (when their father Pandu was Defacto ruler) along with the Kaurava prices and now that they should be treated as subjects, would be anomalous and therefore they should be given some portion of the kingdom, howsover small, to be ruled by them as sovereigns. The majority of the kings did not agree with this view. They said that by acceptance of this principle a vicious precedent would be created, which would bring in its tail ultimate chaos. That is why eleven Akshohinis were on the side of Kauravas and only seven Akshohinis on the side of the Pandavas. In the olden days such arguments were settled by battles or wars and therefore the Kaurvas and the Pandvas were made to follow the course of war.

Vyasmuni, the writer of the Geeta appears to be prejudiced against the Kauravas, because though the real name of the eldest son of the blind king Dharatarastra was " Suyodhana" he addresses him as " Duryodhana " in the very second Sloka of Chapter I of the Geeta.

दृष्षा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसग्ङम्य राजा वचनमब्रवीत् ।।२

That his real name was Suyodhana can be gathered from the following Subhashita :

अतिर्दानात् बलिर्बद्धो अतिर्मानात् सुयोधनः
अतिर्लौल्यात् रावणो वद्धो अति सर्वत्र वर्जयेत् ।।

Secondly when the Conches were blown, why the Dhartarastra's hearts only were vent and not those of the Pandavas, obviously this is prejudicial :

स घोषो घार्तराष्ट्राणाम् हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ।।

On the second important question of how Arjuna was wrong in stating the chain of disastrous events that would follow if the elders and the Acharys were killed by the youngsters like him, Lord Krishna is right in rebuking Arjuna for this. The question of who would be on which side and what steps should be taken to vanquish them were discussed many a time in the war councils which were held off and on prior to the commencement of the actual war. At that time it was evident that many of the eminent kings including the brother of Lord Krishna – Balram – and the Acharyas would be on the side of the Kaurvas. All the pros and cons were fully discussed and decided in the Councils where Arjuna was the mainstay of the would be war. At that time he was fully convinced of the consequences of the war in detail. Bur when actually the war was to start, that Arjuna for whose sake millions of people were ready on the battlefield to shead their blood, Arjuna should start weeping and saying that he would not fight is ridiculous and does not behove a Kshatriya. It is in this strain therefore the Lord Krishna says that this issue was discussed threadbare in the war Councils to his satisfaction. He had therefore no right to go back now and start preaching the Taitariya Upanishad. Lord Krishna is therefore right when he says in Sloka II of Chapter II of Bhagvad Geeta :

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
मतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

You grieve for those who should not be grieved for; yet you speak words of wisdom. The wise grieve neither for the living nor for the dead.

* * *

Some Effects of Spiritual Experiences

Sri Gurudev once ramarked about the effects of Spiritual Experiences as given below :

" In the course of spiritual development, all the principles of Radio. X-ray etc. can be experienced. The current has to be established with the Infinite and everything is possible. The limit and condition of Time and Space etc. are no more there. He can see, hear and feel with each and every cell of his body. He can see his own brain or any other internal part and he can understand past, future and everything. The main thing is, we must cultivate our Bhava by constant and continuous *Smarana* and *Satsanga*. Personal touch with Saints is more valuable than simple *Sadhana*. Ultimately Grace must descend for real development. Heart is more important than head. "

* * *

REVIEW ARTICLE

" MEANING " by Michael Polanyi and Harry Prosch,
Chicago : University of Chicago Press, 1975. 546pp. S12.50.

The publication of this volume is a fitting tribute to the outstanding career ' of Polanyi. In the book Polanyi not only sums up his contribution to the epistomology and the philosophy of science, but also allows us to capture the rhythm of his creative spirit. We see here Polanyi as a defender of freedom and also a person who is concerned about the implication of his thought in such fields as metaphor, art, myth and religion,

Although Prosch is the co-author of **Meaning**, the fundamental ideas in it are Polanyi's. Prosch's main contribution lies, as he talls us in the Preface, in the continuity of the book, in making footnotes exact, and in making the use of Polanyi's previous works. The idea which the book contains is based upon Polanyi's lectures which he gave at Oxford, the University of Chicago, snd the University of Texas during 1968-71. In these lectures Polanyi had concerned himself with the problem of ' meaning ' in the realm of art, metaphor, religion, myth, poetry, etc.

The starting-point of Meaning is an historical analysis about the rise of such scientific views which led to anti-authoritarianism and doubt. This scientific world-view, giving birth to philosophic doubt, created a vacuum which led to nihilism, totalitarinism and to 'moral inversion'. Polanyi agrees with C. S. Lewis on the point that the greatest fallacy of today is the myth of science. The mechanical interpretation of the universe has resulted in such absurd claims that scientists think that there is no human consciousness and social scientists look at everything from a moral relativistic viewpoint. This they do in the name of scientific objectivity. What should be done against all these de-humanising tendencies ? We should have, in the word of Polanyi, " A theory of knowledge which shows up the fallacy of positivistic scepticism and supports the possibility of a knowledge of entities governed by higher principles ". (p. 24). Polanyi has been engaged in this task since 1945, that is, he has been criticising these false theories of science by offering his own theory of knowledge in which the personal and essantial contribution of the knower in the act of knowing is recognised. In Meaning Polanyi offers a precise summation of his theory of knowledge and also enters into a discussion of such problems which epistomology and the philosophy of science raise.

As far as Polanyi's epistomology is concerned, it is not new. What is new in this book is the extension of his thought into such realms as aesthetics, myth, religion, art etc. Polanyi takes into consideration the nature of 'tacit knowledge' and 'tacit inference' as illuminating factors in myth, religion, art, etc. He compares and contrasts aesthetic topics with those of science. Those who have no interest in aesthetics will greatly benefit by going through Polanyi's account of art, myth and symbol.

What is of great interest to this reviewer is Polanyi's. treatment of ' meaning ' in the realm of myth and religions. According to Polanyi, the starting point of ' meaning ' is the perceptual experience in which the scattered data is integrated into a meaningful whole. This takes place when one looks, for example, ' for hidden faces ' in such drawings as are meant for the amusement of childern. At first these drawings seem to be meaningless, but then there is a sudden perception which allows us to see ' the hidden faces '. The meaning which myth and religion achieve are similar to it, but with one difference. Some works of art (e.g. play) use as artificial framework, and this framework must be allowed to detach us from our hum-drum experience so as to enable us to get into its realm. Myths are true, acccrding to Polanyi, in the sense that " they evoke in us an experience which we hold to be genuine " (p. 146). The best example, for this kind of experience is offered by creation of myths. These myths open up such vistas before man that they allow him to feel at home in the universe. Moreover, they portray an image of man which

> ......is much nearer to our experience of greatness, to our perception of the course of history since history began, and to our experience of the shattering forces of our utopias than Is the image of the barren atomic topography to which the ideal of detached observation seeks to reduce these matters (p.147).

The most complex integrative act of man's mind is the religious experience whereby man finds meaning and significance in the world. What is it that makes most people in the contemporary world reject religion? It is the lack of initial plausibility. The man of 20th century is so steeped in "naturalistic and scientistic commitments" that he finds it difficult to find a place for values and meaning. The main reason for this is that we are made to believe that whatever there is under the sun can be explained in terms of chemistry and physics, thereby debarring man from seeking answers somewhere else.

Polanyi's attack on reductionism is both direct and indirect. Firstly, we must answer such problems which DNA raises, and therefore it is of no use to seek an explanation of life in terms of it. And he further argues that it is impossible logically to make the requisite explanatory reduction. It is further augmented by the idea that if mechanism is taken seriously, then the simplest of tools cannot be explained solely in chemical or physical terms. We can never say that it is a tool simply on the basis of chemical or physical analysis. Even to explain the simple mechanism of a tool, we need two types of principles, namely, physico-chemical principles and boundary type of principles. They give us information on what one is expected to perform

The indirect attack which Polanyi launches on reductionism is his supposition that there is a "direction gradient" in evolution. That is :

> Some sort of gradient of meaning is operative to purely accidental mutation and plain nature selection and this gradient somehow evokes evermore meaningful organisation (i. e. boundar conditions) of matter (p.173)

There is an analogue principle functioning in quantum mechanics and problem-solving. The value of such a theory is two fold. Scientifically, it tells us how meaningless it is to explain existence in terms of physical and chemical laws. To explain existence in terms of physics and chemistry is as futile an exercise as to find out the rules of grammar from the laws which govern the words. What Polanyi wants to say is this : that there is hierarchy of principles For example, we may say that sentience is dependent on the physical and chemical level; but this level is structured and operated by higher principles. The religious import of all this is that all cultural frameworks of mankind have been directed towards ' meaning '. We know that whatever we know is filled with meaning; but it is also equally true that there are times when we miss meanings and thereby become victims of absurdities. Therefore :

> ..... we can claim all this with an open and clear scientific conscience. The religious hypothesis if it does indeed hold that the world is meaningful rather than absurd, is therefore a viable hypothesis for us, There is no scientific reason why we cannot belive it (p.179).

The main obstacle is the belief that science can tell us everything about the universe, and this too in a reductionistic fashion. It is this scientific reductionism which makes the world absurd. This is the modern myth which is

> ..... produced by a profound misunderstanding of what science and knowledge are and what they require, a misunderstanding spawned by positivistic left overs in our thinking and by our allegiance to (a) false ideal of objectivity (p.181).

Once we recognise this new myth, then we are in a position to " experience the full range of meanings possible to man ".

The last chapters of the book are concerned with principles which must structure society in such a way as to enable it to achieve all kinds of meaning. The structure of society has to be such that it establishes a midway between totalitarinism and the sort of "open society" as foreshdowed by Karl Popper. A totalitarian society is not concerned with higher morality and truth; rather it suppresses them in the name of ideology. The latter kind of society believes that every kind of idea has a right to exist, with the belief that truth will finally emerge. To boost this thesis science is cited as an example. But Polanyi thinks this to be a mistake. Science does not reject authority or tradition. If so, then a free socity cannot either. Polanyi is not saying that science does not believe in free association. He is saying that it is a mistake to believe that science excludes the traditional framework.

There is much that could be said about his arguments against reductionism. One who is more intimate with scientific subjects may be able to see how far Polanyi's arguments stand the scientific test. As far as philosophical perspective is concerned, there is unclarity as to whether different ontological levels are generated or implied by the levels of explanation. Also sometimes he takes chance and boundary conditions to mean causal agents. However, they are not the main drawbacks. However, to read such a kind of book is both refreshing and valuable. Those who are concerned with the meaning of life must not only read the book, but also absorb the ideas which the book contains.

Moti Lal Pandit
New Delhi

'Shri Sadguru Samarth'
GLIMPSES OF SHRI GURUDEV

Dr Mrs. Chāndra Kala A. Hate. Bombay.

The first 'Darshana' of Shri Gurudev was in May 1954 at Prof. N G Damale's place in Pune. Myself and my sons were in a peculiar mental condition. A sudden awareness of futility of worldly life and limitations of man's efforts had created a deep longing for a genuine worthy spiritual teacher who would lead us on the path of God. Previous to this meeting, we had attended the discourses of late Prof. Sonopant Dandekar. Many times there were personal discussions also. But it must be admitted to his credit that he refused to be the Guru, **one who shows the secret form of God**, as per definition of Shri Gurudev. This was the only sentence that he uttered when the citizens of Jamkhandi felicited him on his seventieth birthday which proved to be the last one.

It was again due to Prof. Dandekar's direction that we went to see Gurudev as stated above It was about ten o'clock in the morning. But to our dismay, we were informed that Gurudev was not at home as he was busy with 'Purasharan' We returned, myself wondering what the atter word exactly connoted. After two hours we tried again. And what struck us ? On the right hand side of the entrance, there were six copper shining vessels filled with water. On the left there was a small room in which some people had assembled The room appeared to be dark though it was noon time. We were told to wait. Eagerly we sat down expecting Gurudev's arrival at any moment. Within few minutes which appeard as hours to ue, Gurudev came out of the room and quickly passed by us. Prof. Damale hurriedly introduced us. He stopped. My son fell prostrate before him and I followed. No sooner my son got up and began to return without turning his back, Gurudev came swiftly forward, uttering our surname three or four times, as if trying to recollect old remembrances ! We were dumbfounded with joy and elation Questions followed about our personal details. Answering them when my son informed him that we were asked by Prof. Dandekar to see him and request him to be graced he turned and bade us to come along with him and then to talk it over. We were a bit disappointed as we knew that Prof. Dandekar's programme was fixed for months in advance. Thus ended our first meeting

Gurudev returned to Nimbal next day. We sought the advice of Prof. Damale how to approach him at the earliest, since he had put us in a fix. Tatyasaheb suggested to write him. On our return to Bombay and resumming my duties in the college, I wrote a detailed letter to revered Gurudev. I gave in brief my history, specially mentioning how my childhood was impressed by my mother's reading out to me stories of Mahabharat etc. Later on I had studied Lokmany's Geetarahasya. In short, I wrote him about my inclination towards pathway to God, at the seme time pleading my absolute ignorance about it, I entreated for his grace as Guru·

Months passed and no reply ! Despondency took hold of my mind. I concluded that I was not worthy of his favour. If so, atleast he should have written to me accordingly, Some how or other, Prof. Damale visited Bombay. When I went to see him, I heard for the first time, the word ' Namdharaka '. Wondering what it connoted, I explained to Tatyasaheb the whole situation in a disappointed tone. He suggested that I should write a reminder. I followed his suggestion giving reference to my first letter. It was Saturday 13 th February, It must have reached him on Monday. Luckily or as God willed it, Kakasaheb Tulpule was at Nimbal at that time. He read out my letter to Shri Gurudev. At once he ordered to search for my previous letter, made a few inquiries about me In his usual hurried manner, Gurudev dictated the reply which I received on Tuesday. All this I learnt later on.

That very morning I had a dream. A certain person with medium height applied a big 'Kumkum Tilak' on my forehead. It was shocking experience and tears flowed from my eyes. 'why destiny was playing such a cruel game with me ?'– I wondered. At 10 a m. the postman delivered a p. c. To my surprise and joy it was from Shri Gurudev. He had asked me to start immediately so as to reach Nimbal on Thursday. Only one day intervened. Applying for leave at the college, I started on Wednesday night along with my youngest son.

Reaching Nimbal at 12 noon I was told to put up in 'Karmarkar's' room. Kakasaheb came to inquire if I required anything I casually asked him when would I have his Darshan. He answered me that I would be called in due course, I patiently waited. At about 4 ·p.m. Kakasaheb approached me and made preliminary inquiries about

Name'. At once he returned and bade me to follow him in the next room. And lo ! I was blessed with Shri Gurudev's grace. Tears of joy flowed. I awoke from my reverie only when Kakasaheb gently informed me that others were waiting.

It was only at about nine o'clock that we were called for 'sitting'. Due to last night's exhaustion and day's tension, I was on the point of nearly dozing. Shri Gurudev as usual asked someone to recite Abhanga. He appeared to me quite absorbed in something which I could hardly comprehend. Kakasaheb arose on my behalf, asked Gurudev whether any question could be asked. 'why not?' was his reply. Emboldened I just said, 'If one is physically suffering whether one should take medicines or leave unto nature ?' This question was rankling my mind due to the fad of naturopathy. He simply laughed and remarked. What harm is there ? Do I not take that usual dose of magnasim sulfite ? .what a silly question and what an assuring reply ! . I was totally ignorant at that time that 'Nama' was his only medicine since 1910. While replying he had already got up. He asked someone to light the camphor, remarking that Bombay people were dozing ! When camphor was extinguished he entered the opposite room. Somehow or other I got the impression that he crossed into the Unknown !

Next morning I started meditation and realised the first experience of the Unknown, the full implications of which I understood later on. At about eleven, all of a sudden he paid a visit to the room where we were staying. He sat by the holdall. I felt sorry that I should have offered him a cleaner and softer seat. But I was e bit confused because I felt a sense of awe as he was lost in reverie. He exchanged a word or two with my son seven years old, and told him to play cricket etc. Just then he showed a wound on his knee jocularly remarking not to mind such incidents. On Saturday afternoon we took his leave. Siting was going on. When station bell was heard, he told to light the camphor. Bowing down we left with a feeling of sorrow as well as an assurance that he was behind us all the time !

Second Darshan of Shri Gurudev was in the month of March In Bombay on his way to Allahabad. Till that time I had hardly anytime to meet the Sadhakas. Being ignorant of Gurudev's likings and dislikings, we had taken a beautiful graland with us. But he would not allow himself to be garlanded ! At noon he went to a small adjoining room to prepare his tea. Very few Sadhakas were allowed to be present A very funny incident took place. A Principal of a local college was discussing some philosophical points. While conversing he hinted that he should be accepted as a disciple Gurudev laughed and interpreted the word' Guru ' meaning an animal in Marathi language. The Principal understood and left.

Summer vacation approached. I learnt that Gurudev was coming to Nasik for three days and that he was putting up with Principal Gajendragadkar. I wrote to him and inquired whethor I should come to him with my son to meet Shri Gurudev. He gladly consented. In the meantime, my second son had attended a week's discourses of Kakasaheb Tulpule, at Vileparle. All these months I was enjoying a blissful peace of mind, since I was graced by Shri Gurudev. So I was convinced that my sons should have the same good fortune of being blessed by him. Both of them were quite grown up and they agreed.

Gurudev arrived in the morning. He was welcomed by Arati and straight way he went to the room reserved for him. All of us followed including a local Shastri. Gurudev asked him to recite some Richas from the Vedas. The Shastri was put a couple of questions and camphor was lighted. I watched Gurudev and found that he very intensly was looking at the Jyoti; wondered what he could perceive therein.

The same afternoon both sons were blessed by him. The motherly feeling would not rest and I asked Kakasaheb when he called on us. Whther the youngest, hardly eight years old, could also be the recipient of Nama. Why not? Was prompt reply of Shri Gurudev and the, youngest was also fortunate enough. Anyone can hardly realise the mixed feelings of gratitude, fulfilment, happiness shelving the responsibility of all the three sons from this lone shoulder. Later on the same day Gurudev called all the three to his room and had a free talk, giving confidence and solving their doubts.

Sunday at 8 a. m. the Sadhakas were expected to start meditation. A few of them were meditating throughout the night in the open. I marvelled at their tenacity, being totally unaware that Shri Gurudev hardly even slept till last.

While going to the meditation hall, I met Kakasaheb also on his way. All of a sudden a strong yearning arose in my mind for Gurudev's Darshan, Lo ! There he was in the car. Kakasaheb opened the mike-door and stood like an humble sepoy. Both of us saluted, he smiled. The car passed away.

The sama afternoon, it was arranged to have a photograph of Shri Gurndev, his family and Sadhakas, excluding women. Out of curiosity I went up the terrace to have a look

It was a question of few minutes and Gurudev entered the bunglow. I came down the stairs in a hurry thinking that I should not be in the way to his room upstairs. Coming down I entered the opposite room. To my surprise he came to the same room. I began to tremble, lest he might feel that I have caught him alone ! He could at once realise my feeling and smiled. Further he assured me that he had called my sons and had a talk with them. There were a few exchanges of words and I left the room in a happy mood.

Month of Shravan commenced. Though I was feeling sorry that I could not attend the Nama-Saptah at Nimbal, coupled with a feeling of regret for my inability to attend the same. And Gurudev in his own way confirmed the maxim that ' God is kind to his devotees, provided the latter long for Him and Him alone. '

All of us visited Nimbal in November 1955. We expressed our gratitude for saving us through an ordeal which had long-range repurcussions He was happy to hear the whole narration. He gave us Prasaad. Next day Mrs Vijayabai and Nanasaheb were to leave for Poona. Fully dressed he came to the station in a jeep. We followed. The scene was worth for a camera click. There he was standing all smiling, flanked by Tatyasaheb, Kakasaheb and Sonopant Dandekar. On the other side the mother and the daughter were shading tears for the oncoming separation. We were standing at a distance. To our surprise he came to us and said to my second son ' Oh, your height seems to have increased ! ' 'We could not make out the deeper meaning of the words but he felt a sense of gratification and happiness. In fact, his presence and especially that smile spread joy or in his own words blissful atmosphere which was utterly unworldly. The stay at Nimbal made us forget the mundane world and its demands and raised us to a higher level. This is corrobarated by other disciples too.

Gurudev's seventieth birthday was to be observed puplicly in Jamkhandi on 3rd July 1956 on a grand scale. How he was reluctant and what conditions he laid down e. g. meditation for three days by Sadhakas previous to his errival, there are other senior followers who can recount in a better manner. Among others I was also one of the invitees. Over-zealous sense of duty and doubts about my ability to withstand the rigorous of rainy season, made me hesitate to accept the invitation and God or shall I say Gurudev, punished me for my weakness and lack of devotion to the Master. I met with a small accident and I had to stay at home on leave. How I repent to this day to have missed that golden opportunity when he was at the peak of his personality.

In October 1956 we again visited Nimbal. As we were nearing the station, there was a strong yearning to have his 'Darshan' immediately after our arrival. We proceeded straight to his bunglow. The maindoor was closed But Matoshri Kakasaheb's room was open. I peeped behind the curtain and there she was ! After preliminary salutations and inquiry, we just asked her about the whereabouts of Gurudev. She had the servant to find out. In our zest we went to the maindoor and to our happy surprise he himself opened the door. We felt a sense of fulfilment and hurriedly bowed down. He smiled, came out. and straightway walked to the opposite room. As everyone knows that it was not a walk but a run ! Generally speaking it was hardly possible for even youngsters to keep pace with him He asked us to put up in the first of three rooms, remarking that whenever Baba (Amburao Maharaj) came to Nimbal he used to stay there. Indirectly he pointed out that the place gets certain sanctity whenever meditation is done by Sadhaka especially, a Sidha of Shri Baba's stature. I was very anxious to get my experiences especially that in last Shravan, verified by him. So I wrote them down and passed on to him. Next day he came to our room along with one senior disciple and asked to read out what I had put in black and white. He confirmed them and showed his appreciation. Now I perceive that though the experiences were genuine, it was so to say, a baby writing down A B.C. and proudly showing them to others !

The morning, following there was a sitting at his bunglow. A professor was reading out a thesis referred to them jointly. After the reading was over Gurudev turned to a newly arrived person. The latter had travelled throughout India, had visited many sacred places and gone through different scriptures but with no solace. When he was telling his life story at the biddings of Gurudev. he became so overpowered with emotions, that tears flowed from his eyes and he threw himself on the lap of Gurudev. One can hardly give the unbearable weight of a stout and sturdy person falling on a lean body and the discomfort that must have caused to Gurudev. But he was after all Gurudev. With the least purturbance, he patted him on his back, assured him to calm down and not to be so emotional. The sitting was terminated. Next day the person in question became his disciple and was devoted forever till he breathed his last.

In a day or two there was another sitting at night in the present day office room. Gurudev was giving finishing touches to his manuscript ‘ Bhagwadgita as a Philosophy of

God-realisation. ' The room was fully packed up. Women disciples hardly attended these sittings. Even so, I emboldened myself to step in. Gurudev was sitting just at the entrance. On the very first step I hesitated. Gurudev beckoned me to come in and asked me to sit just facing him with the open door in between. The topic read out was ' Divinisation : Aurobindo. '. Gurudev suggested a change of word or two here and there. All were listening intently, myself with bent head. Abruptly, he turned to me and asked a question. I looked up and what did I perceive ? A circle of light, not piercing like lightening but an aura round his head. The sight baffled me and I could not follow his question. He repeated " Do you teach social psychology ? " I replied in the negative. In between the aura had disappeared, leaving a lifelong impression on my mind

The last but not the least glimpse of Gurudev was on his last journey to Allahabad in March 1957. He halted for a day at mrs. Kabbur's bunglow. We went to see him in the morning and met him on his arrival. Then he was not available being busy in his meditation. All other Sadhakas who had assembled there, were also in the same process. We waited for some time and came home in the afternoon. Before leaving he called for a ' sitting '. The first question he asked of my son was whether I was present or not. Having confirmed he asked Mr. Nagpurkar to recite ' Mauta Ka Danka '. Nobody ever dreamt that the song which meant hearing of death-knells, was perhaps Shri Gurudev's hearing of those very bells. However, the atmosphere became sad and serious due to the unconscious premonition of separation for ever,

Gurudev entered the car. Sadhakas thronged on the steps each trying to get the opportunity to bow down and touch his feet. I was expectant by looking forward whether I would get a chance but at the same time thinking that I had no right to touch his feet, as I was not doing the Name for three hours as per his command. But God-Gurudev is merciful. I touched his feet and he said, ' Continue as you have been doing, 'last assurance and last glimpse of Shri Gurudev.

♣ ♣ ♣

Glory of God

1. God is that Spiritual Power that permeates and holds the Universe.
2. God is the Centre of the Universe which is but an Infinite Circle whose centre is everywhere and circumference nowhere.
3. God is the unmoved Mover of the Universe, He is the sum–total of all the forces of Nature.
4. God is the Energy that lights the bulbs of human souls.
5. God is a jealous Lord; He does n't allow any pretender to the throne.
6. God is like the magnet and He attracts the devotees by the love He creates. God fulfils all the desires of the Saints.
7. God must be moved and it is when He is moved–He would move the world by His Grace.
8. To know God is to be God.
9. Bliss is Brahman. The enjoyment of ecstatic Bliss inside ourselves is the same thing as becoming Brahman.
10. God is the greatest Miracle. God alone is able to know His Ultimate Nature.

卐 卐 卐 卐 卐 卐

Sadashiv Nager, Bangalore-6
7-3-1979

My Dear Sri Parulekar,

I am extremely thankful to you for your letter of 15-2-78 which is full of warmth and several memories. I am much more grateful to you for the Souvenir. It is full of very useful as well as inspiring material. It lets us peep into the inner working and glory of Gurudev Ranade's soul. He had coined a word for आत्मा – Spiriton. He was a great and evolved soul and what he spoke and wrote was from a very high level of consciousness.

Experience by the senses is only अनुभव. When the human consciousness is blessed by flashes of spirituality, it is अनुभाव which assures the साधक about the existence of the spiritual world of Reality. But such flashes are few and far between. As and when, अनुभाव settles down as a permanent and foundational अनुभव permeating one's whole being, it is अनुमूति.

Gurudev was a realised soul and अनुभूति might be said to be his चिदवस्था.

The Souvenir you have sent me is not e book which can and should be read and kept away. It is a book to be kept by one's side and read when one can concentrate and understand what is written.

I shall look forward for the second volume.

Yours sincerely,
R. R. Diwakar,

Silver Jubilee Souvenir vol. I Pages XVI+394 and 10 plates Demi 1/8. Price Rs. 32/–, available from Gurudev Mandir, Hindwadi Belgaum 590011

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A Short Report of the Academy of Comparative Philosophy and Religion, Belgaum for the period 1-1-1979 to 31-3-1979.

Shri. G. S. Kulkarni, Belgaum has been elected as trustee by the Donors Constituency for a period of 3 years from 1-4-1979.

The following important persons paid a visit to Gurudev Mandir :-

1) Shri A. R. Natarajan, Commissioner of Income-tax, Bangalore.
2) The Hon. Justice G. N. Sabhahit, Karnatak High Court, with Shri. R. J Desai, District Judge, Belgaum.
3) Shri B M Pattanakar, Gazetted Assistant to the Div. Commissioner, Belgaum.
4) Shri. P. J. Nayak, I. A. S., Deputy Commissioner, Belgaum and Mrs. Nayak.

The aims and objects of this trust were explained to them and the work that has been done so far was placed before them. Some of them expressed their satisfaction at the silent work which is being done by this Public Trust for the improvement of the moral and spiritual life of the people.

The following persons have enrolled themselves as life members on payment of Rs. 250/-

1) Shri M. A. Mahindrakar, Mahim, Bombay.
2) Shri D. N. Kango. I. N. S. Shivaji, Lonawala.
3) Dr. K. H. Belwadi, Jamkhandi

Shri. R. H. Kulkarni, Advocate Belgaum has agreed to become life member and paid Rs. 150/- as part payment on that account.

The following persons are enrolled as life subscribers on payment of Rs. 100/-.

1) Miss Chetana B. Dalal, Bombay.
2) Shri H. J. Ron, Advocate. Bangalore.
3) K N. Ajagaonkar, Ratnagiri.

Donations were received from the following persons.

1) Dr. Ammembal Purushottam Pai, M. B. B. S. Bombay...	Rs. 101/-
2) Shri. V. H. Deshpande, Tilakwadi...............	Rs. 11/-
3) Shri. H. D. Deshpande, Tilakwadi	Rs. 11/-

We are grateful to all these persons for their help to this Public Trust.

⁂

We are extremely sorry to record the passing away of Shri K. R. Sortur of Madhavnagar, a disciple of Shri Gurudev Ranade and a donor of this Academy, on 26-3-1979. We send our condolences to the bereaved family.

|| श्री विमलेश्वर प्रसन्न ||

सर्व प्रकारची शुद्ध स्टेनलेस स्टीलची भांडी–अनेक प्रकारचा स्टील फॅन्सी माल प्रेझेंटेशन्स–किंवा आहेर देण्यालायक अनेक मनपसंत वस्तू– बजाज, जॉन्सन–विलअरटोन कंपनींची सर्व प्रकारची विजेवरील उपकरणे, उदा. शेगड्या, इस्त्री, टोस्टर, मिक्सर्स, हॉटप्लेटस त्याचप्रमाणे प्रमुख कंपन्यांचे विविध आकारामधील श्रेष्ठ दर्जाचे प्रेशर कुकर्स, सपूर्ण ५ वर्षाच्या लेखी खात्रीसह योग्य भावात ठोक व किरकोळ मिळतील.

* मे. रेवणकर ब्रदर्स *

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१६११, मारुतीगल्ली, बेळगांव.

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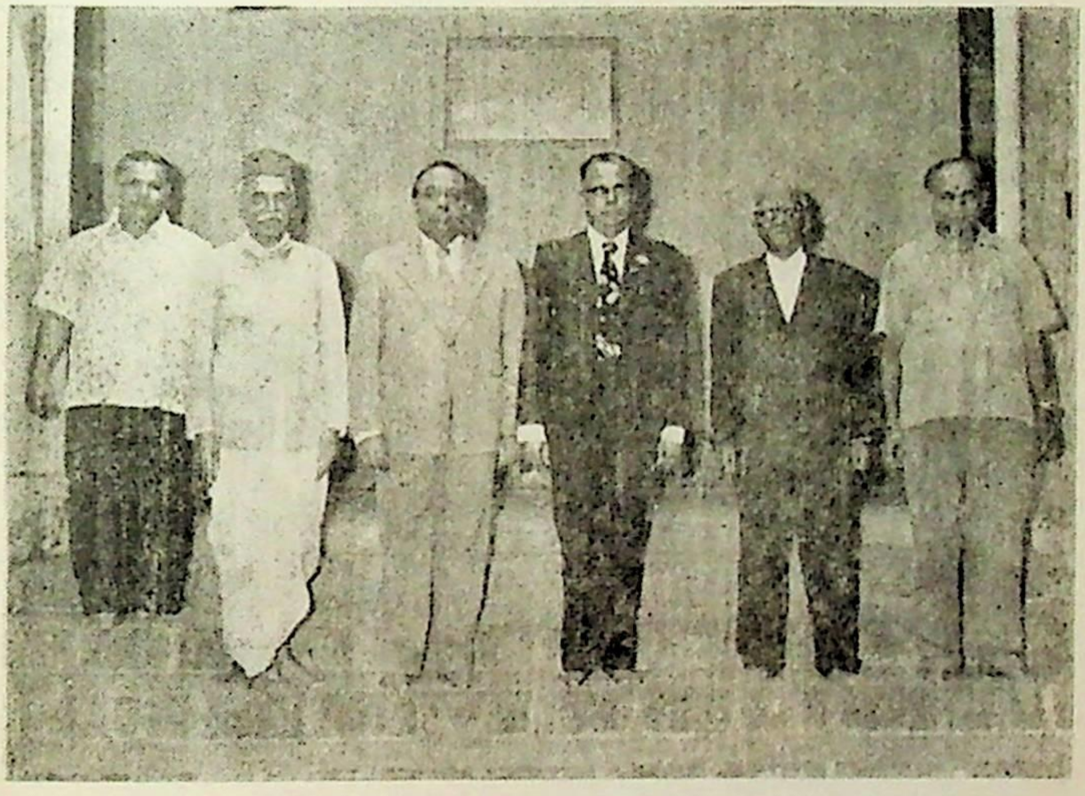
Visit of the Hon. Justice Sabhahit to
Gurudev Mandir. 25-3-1979.



From L to R - 1) K R Kulkarni 2) J. V Parulekar 3) Shri R. J. Desai 4) The Hon. Justice G. N. Sabhahit 5) N S Metrani. 6) D. B. Parulekar.

Visit of Shri P. J. Nayak, I.A.S. to Gurudev Mandir, 29-3-1979.

1) D. B. Parulekar 2) J. V. Parulekar 3) Shri P. J. Nayak, I. A. S. 4) Mrs. Nayak
5) Miss Nanda Parulekar.

विश्वरुप दर्शन

श्री. एन्. एन्. गोखले M. A.

सांगली.

गीतेमधील विश्वरुप दर्शन अध्यायाला विशेष महत्त्व आहे. आगोदरच्या अध्यायात आपल्या प्रमुख आणि महत्त्वाच्या बिभूती भगवंतांनी सांगितल्या परंतु तेवढयाने अर्जुनाचे समाधान होईना तुझे ते सपूर्ण अैश्वर्ययुक्त रुप मला बघ् दे अशी त्याने भगवताला विनंती केलेली आहे. प्रात्यक्षिक आणि बौद्धिक अशा या दोन तत्त्वप्रणालींचा संगम भगवंतांनी विश्वरुपदर्शनात अर्जुनाच्या प्रत्ययाला आणून दिला आहे. हे सर्व मीच आहे असं सांगणे आणि प्रत्यक्षात दाखवणं यात खूप फरक आहे तो या विश्वरुप दर्शनात भगवंतांनी जाहिरच केला आहे.

या विश्वरुप दर्शनावर वराच उहापोह झालेला आहे. कोणी याला भगवंतांनी मोहिनी विद्येचा वापर करुन अर्जुनाला मोहित केले आणि विश्वरुप दर्शनाचा भास युक्त खेळ दाखविला असे म्हणतात. खरोखरीच अर्जुनाला काय दिसले, त्यातले तो वर्णन किती करु शकला आणि आपल्यापर्यंत किती पोचले हे सांगणे अवघड आहे. त्यासाठी परामानस शास्त्राचाच आधार घ्यावा लागेल. या दर्शनावर भास असा आरोप का करता येतो, तर अर्जुनाला दिव्य चक्षू घेऊनच हे बघावे लागले. पण याचे कारण उघड आहे की विश्वरुपदर्शनाचे तेज त्याच्या डोळ्याना सहन झाले नसते. दुसरी गोष्ट अशी की रणांगण सोडून दोघेही कुठे गेले नव्हते. मग रणांगणावरच्या इतर लोकांना

किंचीत भास तरी कां झाला नाही? कां ते विधाच्या वाहेर होते? याला उत्तर आईनस्टाईनच्या रिलेटिव्हिटी थिअॅरित मिळू शकेंल. ठराविक मर्यादेपलिकडे जर वस्तुमानाचा वेग गेला तर काल आणि अवकाश यांच्या मर्यादा सापेक्ष होतात. ठराविक वेग मर्यादे पलिकडे काल आणि अवकाश या कल्पनाना Absolute value राहात नाही. मानसिक शक्तिच्या आधारे विश्वरुपदर्शन घडते आणि मानसिक वेगाला मर्यादा नाहीत, या गोष्टि लक्षात घेतल्या म्हणजे रणांगण न सोडता विश्वरुप दर्शन घडले असणे सहज शक्य आहे.

अर्जुनाला काय दिसले आणि ते सध्या आपल्याला माहित असलेल्या विश्वाच्या स्वरुपाशी जमले किंवा कसे, कां भगवतांनी दाखविलेले विश्वरुप हे संकेतात्मक होते याचा आढावा घेतला तर तो चूक ठरणार नाही.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ।। ११-१२

हजारो सूर्यांचे तेज एकवटल्यासारखे तेजआपल्या नुसत्या आकाशगगेतले मोठे तारे एकेक केले तरी होऊ शकेल. सध्याच्या माहितीनुसार ज्याला White Dwarfs असें म्हणतात ते तारे सूर्यापेक्षा हजारो पटीनी तेजस्वी आहेत. त्यामुळे हा उल्लेख Physics तत्त्वानुसार वरोबर ठरावा.

अनेक बाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् । नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ।। ११-१६

तुझ्या रुपाचा आदि अंत मध्य कांहींच कळत नाही. सर्व कांही तूच आहेस. आजच्या माहितीअधारे सुद्धा विश्वाचा उगम आणि त्याचा शेवट याचे ज्ञान होऊ शकत नाही.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्टाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ।। ११-२०

इथून खऱ्या प्रश्नाला आरंभ होतो. भगवंताने सर्व दिशा

निराळा टिकून राहिला पाहिजे. ज्याअर्थी तो टिकून राहिला त्या अर्थी संपूर्णतेमधे तो समाविष्ट झाला नाही. दुसरी गोष्ट अशी की अर्जुनाने भगवंताला पृच्छा केली की आपण हे क्रोधायमान रूप धारण केलेले आहे, ते आपण कोण आहात ? त्यावर भगवान कृष्ण म्हणतात की

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥
११-३२.

मी काळ आहे संहार करण्यासाठी प्रवृत्त झालेला. पण काळाचा येवढाच अर्थ आहे का? जर सांब विश्वरूप अर्जुनाला दाखविले तर त्यात सृजनाचाही अंतर्भाव व्हावयास नको कां? पण त्याचा उल्लेख दिसत नाही.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखाद्रवन्ति ।
तथातवामी नरकलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ।।
११-२८.

फक्त संहारक मुखात शिरणारे लोक अर्जुनाला दिसताहेत त्यांची निर्मिती कां दिसत नाही?

अनेक प्रश्नांचा उलगडा बुद्धीच्या जोरावर होऊ शकणार नाही ही गोष्ट येथेही मान्य करावी लागेल. तथापि भगवंतानी अर्जुनाला विश्वरूप हे सांकेतिक पद्धतीनेंच दाखविले होते असे ठामपणे म्हणता येणार नाही, कारण त्याला जे दिसले ते वर्णन करण्याचा त्याने अल्पसा प्रयत्न केला वास्तविक पाहता ते रूप फक्त अनुभवायचे आहे. **यतो वाचो निवर्तन्ते ।** अशा रूपाची अनुभूती शब्दातून कशी देणार?

◆

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ಜಗನ್ನಾಥದಾಸರ ಭಕ್ತಿದರ್ಪಣ

ಪ್ರಾ. ಎಚ್. ಜಿ. ಲೋಕೂರ, ಎಂ.ಎ.
ಲಿಂಗರಾಜ ಕಾಲೇಜು, ಬೆಳಗಾವಿ

ಮಾಧ್ವಮತ ಪ್ರಮೇಯಗಳನ್ನು ಕನ್ನಡದಲ್ಲಿ ಸಮಗ್ರವಾಗಿ ತಿಳಿಸುವ ಏಕೈಕ ಗ್ರಂಥವೆಂದರೆ ಜಗನ್ನಾಥದಾಸರ "ಹರಿಕಥಾಮೃತಸಾರ!" ಸಾವಿರ ಭಾಮಿನೀ ಷಟ್ಪದಿಯ ಪದ್ಯಗಳನ್ನು ೩೨ ಸಂಧಿಗಳಲ್ಲಿ ವಿಭಾಗಿಸಿ, ತತ್ವವಾದದ ತಿರುಳನ್ನೆಲ್ಲ "ಸುಲಭವಾಗಿರ್ಪ ಲಲಿತವಹ ಕನ್ನಡದ ನುಡಿಯಲಿ" ನಿರೂಪಿಸುವ ಈ ಕೃತಿ, ನಿಜಕ್ಕೂ ಸುಲಿದ ಬಾಳೆಯ ಹಣ್ಣು. ರಂಗನೊಲಿದ ದಾಸರು ತಿಳಿಸಿದ ಈ ತತ್ವಗಳನ್ನು "ತಿಳಿದು ತನ್ನೊಳು ತನ್ನ ಮೋಕ್ಷವ ಗಳಿಸಿಕೊಂಡರೆ ಸಾಲದೇ ಸಂಸ್ಕೃತದಲಿನ್ನೇನು ?" ಈ ನೂರಾರು ವರುಷಗಳಲ್ಲಿ ಸಂಸ್ಕೃತ–ಮರಾಠಿ–ತೆಲುಗು ನುಡಿಗಳವರೂ ತಮ್ಮ ನುಡಿಗೆ ಹವಣಿಸಿಕೊಂಡ ಕೃತಿ ಇದನ್ನು ಪ್ರಾಕೃತ ಎಂದು ಬಿಡುವದೇ ?

ತನ್ನ ಕಾರ್ಯಕ್ಕೆ ಅಡ್ಡಿ ಎಂದು ಕಳ್ಳನು ಸೂರ್ಯನನ್ನು ಕಂಡು ನಿಂದಿಸಲು ಸೂರ್ಯನಿಗೆ ಕುಂದೇನು ? ಅಂತೆಯೇ ಈ ಕೃತಿ ಸಂಸ್ಕೃತದ್ದಲ್ಲೆಂದು ಕೆಟ್ಟವರು ಬಿಟ್ಟರೆ ಇದಕ್ಕಾವ ಲೋಪ ? ಇದನ್ನು ಭಕ್ತಿಯಿಂದ ಹೇಳಿ ಕೇಳ್ವರಿಗೆ ದೇವನೊಲಿವ. ಇದು ದಾಸವಾಣಿ :

ಭಾಸ್ಕರನ ಮಂಡಲವ ಕಂಡು ನ
ಮಸ್ಕರಿಸಿ ಮೋದಿಸದೆ, ದ್ವೇಷದಿ
ತಸ್ಕರನು ನಿಂದಿಸಲು ಕುಂದಹುದೇ ದಿವಾಕರಗೆ |
ಸಂಸ್ಕೃತವಿದಲ್ಲೆಂದು ಕುಹಕಿ ತಿ
ರಸ್ಕರಿಸಲೇನಹುದು, ಭಕ್ತಿ ಪು
ರಸ್ಕರದಿ ಕೇಳ್ವರಿಗೆ ಒಲಿವನು ಪುಷ್ಕರಾಕ್ಷಸದಾ ||
ಕೃತಿಪತಿ ಕಥಾನ್ವಿತವೆನಿಪ ಪ್ರಾ
ಕೃತವೆ ತಾ ಸಂಸ್ಕೃತವೆನಿಸಿ ಸ
ದ್ಗತಿಯ ನೀವುದು ಭಕ್ತಿಪೂರ್ವಕ ಕೇಳಿ ಪೇಳ್ವರಿಗೆ ||೧೬,೩೬

೨

೨ ನೆಯ ಕರುಣಾ ಸಂಧಿಯಲ್ಲಿ ಪರಮಾತ್ಮನ ಕಾರುಣ್ಯವನ್ನು ಕೊಂಡಾಡುತ್ತ “ಮನವಚನಕತಿದೂರನಾದರೂ ನೆನೆವರನನುಸರಿಸಿ ಗಾಯನವ ಕೇಳುತ ತಿರುಗುವನು, ಮನೆಮನೆಗಳಲಿ ಜನರೊಳಗಿದ್ದು ಜನಿಸುವ ಜಗದುದರ ತಾನು” ಎಂದ ದಾಸರು ಅವನ ಭಕ್ತಿಪ್ರಿಯತೆ ಹಾಗು ಭಜನೆಯ ಸೌಲಭ್ಯಗಳನ್ನು ಇಂತುಸುರಿದ್ದಾರೆ:

ಮಲಗಿ ಪರಮಾದರದಿ ಪಾಡಲು
ಕುಳಿತು ಕೇಳುವ, ಕುಳಿತು ಪಾಡಲು
ನಿಲುವ, ನಿಂತರೆ ನಲಿವ, ನಲಿದರೆ ಒಲಿವ ನಿಮಗೆಂಬ
ಸುಲಭನೋ ಹರಿ, ತನ್ನವರನರ
ಘಳಿಗೆ ಬಿಟ್ಟಗಲನು ರಮಾಧವ
ನೊಲಿಸಲರಿಯದೆ ಪಾಮರರು ಬಳಲುವರು ಭವದೊಳಗೆ||೫

“ಕಲಿಯುಗವು ದೋಷಪೂರ್ಣವಾದರೂ ಕೀರ್ತನ ಮಾತ್ರದಿಂದ ಮುಕ್ತಿಪ್ರದಾಯಕ ಗುಣವುಳ್ಳದೆಂಬ ಭಾಗವತದ ಮತದಂತೆ, ಭಕ್ತರು ಮಲಗಿದಾಗಲೂ ಆದರದಿಂದ ಭಗವಂತನನ್ನು ಕೊಂಡಾಡುತ್ತಿದ್ದರೆ ಆತ ಪ್ರೀತಿಯಿಂದ ಕುಳಿತುಕೊಂಡು, ಕುಳಿತು ಹಾಡುವವರ ಬಳಿ ನಿಂತುಕೊಂಡು, ನಿಂತು ಹಾಡಿದಲ್ಲಿ ಕುಣಿದು ಕೇಳುವನಲ್ಲದೆ, ಕುಣಿದು ಹಾಡುವವರಿಗೆ ಪ್ರಸನ್ನನಾಗಿ ಬಿಡುವನು. “ಅನನ್ಯ ಚೇತಾ: ಸತತಂ ಯೋ ಮಾಂ ಸ್ಮರತಿನಿತ್ಯಶಃ | ತಸ್ಯಾಹಂ ಸುಲಭಃ ಪಾರ್ಥ ನಿತ್ಯಯುಕ್ತಸ್ಯ ಯೋಗಿನಃ” (ಅನನ್ಯ ಮನಸ್ಕರಾಗಿ ಸದಾ ನನ್ನನ್ನು ನೆನೆಯಬಲ್ಲವರಿಗೆ ತಾನು ಸುಲಭ ಲಭ್ಯ) ಎಂದು ಗೀತೆಯಲ್ಲಿ ತಾನೇ ಹೇಳಿರುವನಲ್ಲವೇ? (೮-೧೪) ಅಂತೆಯೇ ದಾಸರು ‘ಸುಲಭನೋ ಹರಿ’ ಎಂದು ಘೋಷಿಸಿ, ಇಂಥ ಕಾರುಣಿಕನನ್ನು ಒಲಿಸಲರಿಯದೆ ಭವದಲ್ಲಿ ಬಳಲುವ ಪಾಮರರಿಗೆ ಮರುಗಿದ್ದಾರೆ.

‘ಶರಣಜನ ಮಂದಾರನಾದ ಆ ಕರುಣಾಯು ಆದರದಿ ಕರೆಯಲು ಬಂದೊದಗುವನು ತನ್ನವರ ಬಳಿಗೆ’ ಎಂಬುದನ್ನು ದ್ರೌಪದಿಯಂಥವರು ನಿದರ್ಶಿಸಿದ್ದಾರೆ. ಭಕ್ತರ ಭಾವವನ್ನು ಬೆಳೆಸಲೆಂದೇ ತಾನು ಕಣ್ಮರೆಯಾಗಿದ್ದು, ಮಗುವಿನಂಥ ಅವರ ಹಂಬಲಕೆ ತಾಯಾಗಿ ಬಂದೊದಗುವ ಅವನ ರೀತಿ ಇದು:

ಜನನಿಯನು ಕಾಣದಿಹ ಬಾಲಕ
ನೆನೆ ನೆನೆದು ಹಲುಬುತಿರೆ, ಕತ್ತಲೆ
ಮನೆಯೊಳಗಿದ್ದವನ ನೋಡುತ, ನಗುತ ಹರುಷದಲಿ |
ತನಯನಂ ಬಿಗಿದಪ್ಪಿ ರಂಬಿಸಿ
ಕನಲಿಕೆಯ ಕಳೆವಂತೆ, ಮಧುಸೂ
ದನನು ತನ್ನವರಿದ್ದೆಡೆಗೆ ಬಂದೊದಗಿ ಸಲಹುವನು ||೧೧

ತಾಯ ಕಾಣದೆ ಹಲುಬುವ ಮಗುವನ್ನು, ಕತ್ತಲೊಳಗಿದ್ದ ತಾಯಿ ಬಂದಪ್ಪಿ ಸಂತೈಸುವಂತೆ, ಪರಮಾತ್ಮನಿಗೆ ಹಲುಬುವರನ್ನು ಆತ ಉದ್ಧರಿಸನೇ? ಭಕ್ತಾಧೀನನಾದ ಆ ಕರುಣಾಳು ಒಡಲನೆಳಲಂದದಲಿ ಎಮ್ಮೊಡನೆ ತಿರುಗುತ್ತ, ಮಾತೆಯಂತೆ ನಮ್ಮನೆಂದೆಂದು ಸಲಹುವನು. ಆಗಸದವೋಲ್ ಎತ್ತ ನೋಡಿದರೂ ಬೆಂಬಲನಾಗಿದ್ದು.' ಅಂತಹನ ಸ್ವರೂಪ ಲೀಲೆಗಳನೆಂತು ಬಣ್ಣಿಪುದು ?

ಚೇತನಾಚೇತನ ವಿಲಕ್ಷಣ,
ನೂತನ ಪದಾರ್ಥಗಳೊಳಗೆ ಬಲು
ನೂತನ,ತಿ ಸುಂದರಕೆ ಸುಂದರ, ರಸಕೆರಸರೂಪ |
ಜಾತರೂಪೋದರಭವಾದ್ಯರೊ
ಳಾತತಪ್ರತಿಮ ಪ್ರಭಾವ, ಧ
ರಾತಳದೊಳೆಮ್ಮೊಡನೆ ಆಡುತಲಿಪ್ಪ ನಮ್ಮಪ್ಪ ||೨೩

ಆತ ಜೀವ-ಜಡಭಿನ್ನನಾದರೂ ಸರ್ವವ್ಯಾಪ್ತ. ಹೊಸ ವಸ್ತುಗಳಲ್ಲಿ ಹೊಸಬನಾಗಿ, ಚೆಲುವಿಗೂ ಚಲುವನಾಗಿ. ರಸಗಳಲ್ಲಿ ರಸವಾಗಿ,ಎಲ್ಲ ರೂಪ ಗುಣಗಳಲ್ಲಿ ವಿಭೂತಿಯನ್ನಿರಿಸಿಕೊಂಡಿದ್ದರೂ ತಾನು ಮಾತ್ರ ನಿರ್ಲಿಪ್ತ. ಬ್ರಹ್ಮರುದ್ರಾದಿ ದೇವತೆಗಳಲ್ಲೂ ತುಂಬಿರುವ (ಆತತ) ಆ ಅಪ್ರತಿಮ ಪ್ರಭಾವನು ಭುವಿಯಲ್ಲಿ ನಮ್ಮನ್ನು ಸೃಜಿಸಿ, ನಮ್ಮ ಮಕ್ಕಳಲ್ಲೂ ಆಡುತಿಹನು.

ಹೀಗೆ ಸರ್ವವ್ಯಾಪಕನಾಗಿ ನಮ್ಮಲ್ಲಿದ್ದರೂ ಕಾದ ಕಬ್ಬಿಣದ ಅಗ್ನಿಯಂತೆ ಆತ ನಮಗಾಗುವ ಸುಖ ದುಃಖಗಳಿಂದ ನಿರ್ಲಿಪ್ತ :

ಕಾದ ಕಬ್ಬಿಣ ಹಿಡಿದು ಬಡಿಯಲು
ವೇದನವು ಲೋಹಗಳಿಗಲ್ಲದ
ಲಾದುದೇನೈ ಅನಲಗಾ ವ್ಯಥೆ ಏನು ಮಾಡಿದರೂ |
ಆದಿದೇವನು ಸರ್ವಜೀವರ
ಕಾದುಕೊಂಡಿಹ ಒಳಹೊರಗೆ, ದುಃ
ಖಾದಿಗಳ ಸಂಬಂಧವಾಗುವವೇನೋ ಚಿನ್ಮಯಗೆ ||೩-೨೭

ಕಾದ ಕಬ್ಬಿಣವನ್ನು ಹೊಡೆದರೆ ಪೆಟ್ಟು ಲೋಹಕ್ಕೆ. ಬೆಂಕಿಗಲ್ಲ. ಅಂತೆಯೇ ನಮ್ಮಲ್ಲಿ ವ್ಯಾಪ್ತನಾದರೂ ಆ ನಿರ್ಲಿಪ್ತನಿಗೆ ನಮ್ಮ ದೇಹದ ಸುಖ ದುಃಖವಿಲ್ಲ. 'ಎಲ್ಲರೊಳು ತಾನಿಪ್ಪನಾದರೂ ತನ್ನೊಳಗೆಲ್ಲರನು ಧರಿಸಿಹನು' ಮಾತ್ರವಲ್ಲ. ಮಳೆ ಬೀಳಲು ಭಿನ್ನ ವೃಕ್ಷಗಳಲ್ಲಿ ಫಲ-ರಸ ಭಿನ್ನವಪ್ಪಂತೆ, ನಮ್ಮ ಯೋಗ್ಯತೆ, ಗುಣ, ಕರ್ಮಾನುಸಾರ ಫಲ ಕೊಡುವದರಿಂದ ಅವನಲ್ಲಿ ವೈಷಮ್ಯವಿಲ್ಲ. ಎಂತಲೇ ಆತ ಪರಮನೆನಿಸುವ. ಅಂಥವನ ರೂಪವನ್ನೇ ನಾವೂ ಸರ್ವತ್ರ ಕಾಣಬಲ್ಲೆವಾದರೆ, ಅದೇ ಸುಜ್ಞಾನ ಭಕುತಿಗಳಿಗೆ ಸಿದ್ಧಿ. ೧೦ ನೆಯ ಸರ್ವಪ್ರತೀಕ ಸಂಧಿ.

ಇಂಥ ವ್ಯಾಪ್ತ್ಯೋಪಾಸನೆಯನ್ನು ಹೃದ್ಯವಾಗಿ ತಿಳಿಸಿದೆ. ಎಲ್ಲ ಅವನ ಅಧಿಷ್ಠಾನವೆಂದುಪಾಸಿಸಿದವರಿಗೆ ಅವೇ ತೀರ್ಥಕ್ಷೇತ್ರ ಪ್ರತಿಮೆಗಳಾಗಿ ಪರಿಣಮಿಸುತ್ತವೆ:

ಮೇದಿನಿಯ ಮೇರಾಲುಳ್ಳ ಗೋಷ್ಪ
ದೋದಕಗಳೆಲ್ಲಮಲ ತೀರ್ಥವು,
ಪಾದಪಾದ್ರಿಧರಾತಳವೇ ಸುಕ್ಷೇತ್ರ, ಜೀವಗಣ |
ಶ್ರೀದನ ಪ್ರತಿಮೆಗಳ,ವರುಂ
ಬೋದನವೇ ನೈವೇದ್ಯ, ನಿತ್ಯದಿ
ಹಾದಿ ನಡೆವುದೆ ನರ್ತನಗಳೆಂದರಿತವನೆ ಯೋಗಿ ||೩

ಈ ದೃಷ್ಟಿಗೆ ಹಸುವಿನ ಹೆಜ್ಜೆಯ ನೀರು ಮೊದಲಾಗಿ ಜಲಾಶಯಗಳೆಲ್ಲ ನಿರ್ಮಲ ತೀರ್ಥ, ಮರ-ಬೆಟ್ಟ-ನೆಲವೆಲ್ಲ ಕ್ಷೇತ್ರ, ಜೀವರೆಲ್ಲ ಭಗವನ್ಮೂರ್ತಿ, ಅವರು ಗುಣುವ ಅನ್ನಾದಿಗಳೇ ನೈವೇದ್ಯ, ನಿತ್ಯ ದಾರಿ ನಡೆವುದೇ ನರ್ತನ. ಇದು ಎಂಥ ಭೂಮ ಭಾವದ ದರ್ಶನ! ಇಂಥ ಜೀವನ್ಮುಕ್ತರಿಗೆ ತಮ್ಮ ಬಿಂಬ ಸ್ವರೂಪಿ ಭಗವಂತನೇ ಎಲ್ಲೆಡೆ ಕಾಣುವದರಿಂದ, ಅವರಿಗೆ ಎಲ್ಲ ಜೀವರು ದಾನಪಾತ್ರರು. ಮಾತೆಲ್ಲ ಮಂತ್ರ, ಕೆಲಸವೆಲ್ಲ ಪೂಜೆ ಎನಿಸಿದರಚ್ಚರಿಯೇ ?

ಸರ್ವ ದೇಶವು ಪುಣ್ಯ ದೇಶವು
ಸರ್ವ ಕಾಲವು ಪರ್ವ ಕಾಲವು
ಸರ್ವ ಜೀವರು ದಾನಪಾತ್ರರು ಮೂರು ಲೋಕದೊಳು |
ಸರ್ವ ಮಾತುಗಳೆಲ್ಲ ಮಂತ್ರವು
ಸರ್ವ ಕೆಲಸಗಳೆಲ್ಲ ಪೂಜೆಯು
ಸರ್ವವಂದ್ಯನ ವಿಮಳಮೂರ್ತಿ ಧ್ಯಾನವುಳ್ಳವಗೆ ||೪

ಇವರು ಮೀಯುವಲ್ಲಿ ಗಂಗಾದಿ ಸನ್ನಿಧಿಗೆ ಪ್ರಾರ್ಥಿಸಿ, ಸ್ವದೇಹದಲ್ಲಿ ದೇವರನ್ನು ಧ್ಯಾನಿಸುವದರಿಂದ ಅಭಿಷೇಕಾದಿ ಪೂಜಾಫಲ ಪಡೆಯುವರು. (ಈ ಅನುಸಂಧಾನವಿಲ್ಲದೆ ಗಂಗೆಗೆ ಹೋಗಿಮಿಂದರೂ ಫಲವೇನು ?) ನದಿಗಳು ಕಡಲ ಕೂಡಿ ಗುಪ್ತಗಾಮಿನಿ ಎನಿಸುವಂತೆ, ಇವರು ಕರ್ಮಾಚರಣೆಗೈಯ್ಯುತ್ತಿದ್ದೂ, ವ್ಯಾಪ್ತ್ಯೋಪಾಸನೆ ಸಿದ್ಧಿಸಲು ತದೇಕಚಿತ್ತರಾಗಿ ಕರ್ಮಾನುಷ್ಠಾನ ಬಿಡುವರು :

ನದನದಿಗಳಿಳಿಯೊಳಗೆ ಹರಿವವು
ಉದಧಿ ಪರಿಯಂತರದಿ ತರುವಾಯ
ದಲಿ ರಮಿಸುವವಲ್ಲಿ ತನ್ಮಯವಾಗಿ ತೋರದಲೆ |
ವಿಧಿ ನಿಷೇಧಗಳಾಚರಿಸುವರು
ಬುಧರು ಭಗವದ್ರೂಪ ಸರ್ವ
ತ್ರದಲಿ ಚಿಂತನೆಗೆ ಬರಲು ತ್ಯಜಿಸುವರಖಿಳ ಕರ್ಮಗಳ ||೫

ಈದರ್ಶನದ ಫಲಾಫಲಗಳನ್ನು ೧೧ ನೆಯ ಸಂಧಿಯಲ್ಲಿ ಹೀಗೆ ಹೇಳಿದೆ:

ನಿನ್ನ ಸರ್ವತ್ರದಲಿ ನೆನೆವವ
ರವ್ಯ ಕರ್ಮವ ಮಾಡಿದರೂ ಸರಿ,
ಪುಣ್ಯಕರ್ಮಗಳೆನಿಸುವವು, ಸಂದೇಹವಿನಿತಿಲ್ಲ |
ನಿನ್ನ ಸ್ಮರಿಸದೆ, ಸ್ನಾನ ಜಪ ಹೋ
ಮಾನ್ನ ವಸ್ತ್ರಗಜಾಶ್ವ ಭೂಧನ
ಧಾನ್ಯ ಮೊದಲಾದಖಿಳ ಧರ್ಮವ ಮಾಡಿ ಫಲವೇನು ||೮

ಭೀಷ್ಮಾದಿಗಳು ಅವನೇಕರ್ತನೆಂದರಿತು ಪಾಂಡವರೊಡನೆ ಹೋರಾಡಿದರೂ ಪುಣ್ಯ ಪಡೆದರು, ಕೌರವಾದಿಗಳು ಧಾನಧರ್ಮ ಮಾಡಿದರೂ ದೈವಧ್ಯಾನವಿಲ್ಲದೆ ಪಾಪಭಾಗಿಯಾದರು. "ಧರ್ಮೋಭವತ್ಯಧರ್ಮೋಪಿ ಕೃತೋಭಕ್ತ್ಯಸ್ತವಚ್ಯುತ | ಪಾಪಂ ಭವತಿ ಧರ್ಮೋಪಿ ಯೋನ ಭಕ್ತ್ಯೈಃಕೃತೋಹರೇ ||" (ಸದಾಚಾರ ಸ್ಮೃತಿ)

೧೩ ನೆಯ ನಾಮಸ್ಮರಣ ಸಂಧಿ ಸಹ ಹರಿಯ ನೆನೆವವನು ಯಮದೂತರಿಗೆ ಸಿಕ್ಕನೆಂದಿದೆ :

ಮಕ್ಕಳಾಡಿಸುವಾಗ ಮಡದಿಯೊ
ಳಕ್ಕರದಿ ನಲಿವಾಗ ಹಯ ಪ
ಲ್ಲಕ್ಕಿ ಗಜ ಮೊದಲಾದ ವಾಹನಗಳೇರಿ ಮೆರೆವಾಗ |
ಬಿಕ್ಕುವಾಗಾಕಳಿಸುತಲಿ, ದೇವಕ್ಕಿ
ತನಯನ ಸ್ಮರಿಸುತಿಹ ನರ
ಸಿಕ್ಕುವನೆ ಯಮದೂತರಿಗೆ, ಆವಲ್ಲಿ ನೋಡಿದರು ||೧

ನಾಮಸ್ಮರಣೆಗೆ "ಸ್ನಾನಸ್ಯಾನಂತರಂ ಜಪಂ" ಎಂಬಂಥ ಕಾಲ ನಿರ್ಬಂಧವಿಲ್ಲ, ಬೇಕಾದಾಗ ಮಾಡಬಹುದು, ಸದಾ ಮಾಡಬೇಕು. ಮಕ್ಕಳಾಡಿಸುತ್ತ ಬಾಲಕೃಷ್ಣನನ್ನು, ಮಡದಿಯೊಡನಿರುತ್ತ ಗೋಪಿಕೃಷ್ಣನನ್ನು, ವಾಹನಾದಿಗಳಲ್ಲಿರುತ್ತ ಗರುಡವಾಹನನನ್ನು ನೆನೆಯಬೇಕು; ಬಿಕ್ಕಳಿಕೆ-ಆಕಳಿಕೆ ಬಂದಾಗ "ಅಯ್ಯೋ ಅಪ್ಪ" ಎನ್ನುವ ಬದಲು "ಕೃಷ್ಣ ಕೃಷ್ಣ" ಎಂದರೆ ಯಮದೂತರು ಬಳಿಬರಲು ಎಡೆ ಎಲ್ಲಿ? ಅಜಮಿನಳ ಕಥೆ ಏನು ತಿಳಿಸುತ್ತದೆ? "ಭಕ್ತಿಪೂರ್ವಕ ನಾಮೋಚ್ಚಾರದಿಂದ ಪರಿಹಾರವಾಗುವಷ್ಟು ಪಾಪಗಳನ್ನು ನಮ್ಮ ಜನ್ಮದಲ್ಲೇ ಮಾಡಲಾರೆವು" ಎಂದಿದ್ದಾರೆ ಮಧ್ವಾಚಾರ್ಯರು. ಅಂತೆಯೇ ನಾವು ಪರಮಾತ್ಮನನ್ನು ಸ್ಮರಿಸುತ್ತ ಸುಜ್ಞಾನ-ಭಕುತಿಗಳಿಗಾಗಿ ಬೇಡಿಕೊಳ್ಳೋಣ (೭-೨೨) ಈ ಸೊಗಸಾದ ದೃಷ್ಟಾಂತ, ಸಂಗಮತತ್ವ, ಹೃದ್ಯಪದ್ಯಗಳ ದಾಸರಿಗೆ ನಮಿಸೋಣ.

(ಧಾರವಾಡ ಆಕಾಶವಾಣಿಯ ಕೃಪೆಯಿಂದ)

○●●

|| ಸಾ ವಿದ್ಯಾ ಯಾ ವಿಮುಕ್ತಯೆ ||

ಶ್ರೀ ಅಂಬೂರಾವ ಮಹಾರಾಜರ
-ಚರಿತಾಮೃತ

ಲೇಖಕರು :

ಮ. ಶ್ರೀ. ದೇಶಪಾಂಡೆ, ಎಂ. ಎ.

ಓಂ. ನಮೋ ಸದ್ಗುರುವರಾ | ಆತ್ಮತೇಜದ ಆಕರಾ |
ಸುಮನ ಮಮ ವಿಕಸನ ಪರಾ | ಆತ್ಮರೂಪ ಪ್ರಭಾಕರಾ ||೧||
ದಿವ್ಯ ಉಮದೀಶ್ವರನ[೧] ಶಿಷ್ಯರ | ಗಣದ ಅಂಬೂರಾಯನು |
ಭವ್ಯ ಉಡುಗಣ ಮಧ್ಯದಲ್ಲಿಯ | ತಿಂಗಳೊಲು ತಾ ಮೆರೆವನು ||೨||
ಮರುಳ ವೇಷವ ತಳೆವನಾದರು | ಒಳಗೆ ಆತ್ಮನ ಕಳೆಯನು |
ಪರಮ ಭಕುತಿಯ ಸೆಲೆಯನೆಸೆಯೊಳು | ಸತತ ತಾನಿರಿಸಿರುವನು ||೩||
ಗುರುವೆ ಹರಿಯೆಂದರಿತಿಡುವ ಗುರು | ಚರಣದಲಿ ವರಭಾವವ |
ಗುರುವಿಗೊಪ್ಪಿಸೆಯೆಲ್ಲವನು ತಾ | ನಿತ್ಯ ಅವನಲಿ ಬೆರೆಯುವಾ ||೪||
ಮತಿಯು ಅತಿಹರತಾದುದಿರುವದು | ನೀತಿ ನಿಯಮವು ಕಟುತರ |
ಆತುಮನ ಅನುಭಾವವವನಿಗೆ | ದೊರೆತಿಹುದು ಅದ್ಭುತತರ ||೫||
ಕೃಪೆಯ ಸಾಗರ ನಿರುತಿರುವನವ | ವಿನಯಗುಣಕವನಾಗರ |
ಸ್ವಪ್ನದಲ್ಲಿಯು ಸೋಂಕದಾತಗೆ | ಎಂದಿಗೂ ಅತಿಹಂಕಾರ ||೬||
ಅಮಿತ ಪ್ರೀತಿಯ ಪುತ್ತಳಿಯನವ | ನಚಲನೇಮದ ಮೂರ್ತಿಯು |
ತುಮುಲವವನಿಂ ಭಕ್ತಿಭಾವವ ಭಾವಿಕರ ಎದೆಯಲ್ಲಿಯೂ ||೭||
ಅವನಡೆಸಿದ ಆತ್ಮಸಾಧನ | ಸಾಧಕನ ಎಡೆಬಿಡದೆಯೆ |
ದೇವನುಳಿದವ ಕಳೆಯಲಿ | ಲ್ಲೆಂದೆಂದಿಗೂ ಅರಗಳಿಗೆಯೇ ||೮||

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೧) ಶ್ರೀ ಭಾವೂಸಾಹೇಬ ಮಹಾರಾಜರವರು.

ಇವನೆ ನಮ್ಮಯ ಒಡೆಯ "ಬಾಬಾ" | ಎಂದವನ ಪ್ರಿಯನಾಮವು |
ಇವನ ತಪದಿಂ ಭಕುತಿ ಬೆಳೆಯಿತ್ತು | ಭಾವಿಕರ ಬಳಗದಲ್ಲಿಯೂ ||೯||
ತನ್ನ ಜನನದಿ ಜಗದಿ ಜಿಗಜಿನ್ನಿಯನು ಸಂತತಿ ಮೆರೆಸಿಹ |
ತನ್ನ ವರಜೀವನದಿ ಕರಣಿಕ- | ಕುಲವ ಪಾವನಗೊಳಿಸಿಹ ||೧೦||
ಹಿರಿಯ ಗುರು[೨]ಗಳ ಭಕುತನಿರುತಿಹ | ಕಕ್ಕ ಬಾಪೂರಾಯನ |
ಅರಹುತಿರೆ ಗುರುಸಾಥ ಅರ್ಥವ | ಬೋಧ[೩] ಓದುತಲಿರುವನು ||೧೧||
ನಿಂಬರಗಿಳಯಲಿ ಬಾಲರಾಯನು | "ನಿತ್ಯನಾಥನ"[೫] ಕಾಣುವ |
ತುಂಬ ಪ್ರೀತಿಸಿ ನಾಥರಾಯನ | ಆವಗೆ ಸಕ್ಕರೆ ನೀಡುವ ||೧೨||
ಕಾಣನೆಂದಿಗೆ ಸಕ್ರೀ[೬] ಮಾತ್ಯನು | ಅಂದು ಶಿಕ್ಷೆಯು ಕಂಡಿತ |
ಕಾಣ್ಬನೆಂದಾ ಪುಣ್ಯಪುರುಷನು | ಅಂದು ಶಿಕ್ಷಕ ಪ್ರಮುದಿತ ||೧೩||
ಅಂದವಾದೀ ಅನುಭವದಿ ಬೆಳೆ- | ದಿಹುದು ಬಾಲನ ಭಾವವು |
ಅಂದಿನಿಂದಲೇ ನಾಥರಾದರು | ಅಂಬುರಾಯನ ದೈವವು ||೧೪||
ಒಡನೆ ಮದುವೆಯು ಜರಗುತಲೆ ತಾ | ತರುಣ ಬಾಬಾ ಪ್ರಮುದಿತ |
ಮಡದಿಯೊಡನವನಿಂಚ[೭]ಗಿರಿಯಲಿ | ಇರುವ ಕರಣಿಕನಾಗುತ ||೧೫||
ನಾಥನೊಂದಾವರ್ತಿರಾಯನ | ಮನೆಯಲಿಯೆ ಬಂದಿಳಿದನು |
ಸಾಧನಕೆ ಇರುಳಲ್ಲಿ ಕುಳಿತನು | ರಾಯನಚ್ಚರಿಗೊಂಡನು ||೧೬||
ಮೂರು ಸಲ ಕೇಳಿದನು ಆತಗೆ | ಕುಳಿತ ಕಾರಣ ರಾಯನು |
ಭಾರಿ "ಕೆಮ್ಮು"ಇನ್ನಾಯಿತಪ್ಪ | ಎಂದು ಬೆಳಗಲಿ ಹೊರಟನು ||೧೭||
ಕಳೆಯೆ ಕೆಲದಿನ ಇನಿತು ಬಂದಿತು | ಯಮನ ಕಡುತರ ಭಾಧೆಯು |
ಸೆಳೆದು ಒಯ್ದಿತು ಮಡಿಮಗಳನು | ಕ್ರೂರ ಕಾಲನ ಪಾಶವು ||೧೮||
ಆಗಸದ ಕಡುಕೂಡಲೆ ಬೀಳಲು | ಎದೆಯು ಗದ ಗದ ನಡುಗಿತು |
ಬಗೆಯು ಹರಿಯದೆ ಹೋಯ್ತು ಬಾಳಲಿ | ಚಂಡ ವಿಪ್ಲವ ಒದಗಿತು ||೧೯||
ಬೆಳೆದು ಬಗೆಯಲಿ ಬಲು ವಿರಾಗವು | ಗಾಣ[೧]ಗಾಪುರ ಸೇರಿಹ |
ಕಳೆದು ಪೋಷಣದಿಂದ ಕೆಲದಿನ | "ಗುರು[೨]ಚರಿತ"ವನು ಮುಗಿಸಿಹ ||೨೦||
ದತ್ತದರುಶನವಿತ್ತನವನಿಗೆ | ಸದ್ಗುರುಗಳನು ತೋರ್ದನು |
ಅತ್ತ ತೆರಳಲು ಪೇಳ್ದನಾತನೆ | ರಾಯನಾಗ ಮರುಳ್ದನು ||೨೧||
ನಿಂಬರಗಿಯಲಿ ಅಂದು ನೆರೆದಿತು | ಭೀಮರಾಯನ ಜಾತ್ರೆಯು |
ಅಂಬುರಾಯನ ಕಣ್ಗೆ ಬಿದ್ದಿತು | ಅಲ್ಲಿ ಸದ್ಗುರು ಮೂರ್ತಿಯು ||೨೨||
ದೇಗುಲೆದುರಿನ ವೇದಿಕೆಯನೇ | ರಿದ್ದನು ಮದಿಯ ಈಶನು |
ಬೇಗ ನೋಡುತ 'ಸಗದ್ಗುರು'ಗ್ಗಳವ | ರೆಂದು ಗುರುತಿಸಿದವರನು ||೨೩||

೧-೪-೭ ಹಳ್ಳಿಗಳ   ೨-೫-೬ ನಿಂಬರಗಿ ಮಹಾರಾಜರು

೩ ಶ್ರೀ ರಾಮದಾಸರ 'ದಾಸಬೋಧೆ' ಎಂಬ ಗ್ರಂಥ.

೧ ಶ್ರೀ ದತ್ತನ ಕ್ಷೇತ್ರ   ೨ ಒಂದು ಪವಿತ್ರ ಗ್ರಂಥ.

ಆದರವನದು ಸಭೆಯುಗಾದರ | [೧]ವಾಯಿತಾಗಳ ಚಿತ್ರವು |
ಅದನರಿತ ಗುರುರಾಯ ಕರೆದವ | ಗಿತ್ತ ತುಸು ತಂಬಾಕವ ||೨೪||
ಭಯವು ಅದರಿಂದಳಿಯೆ ರಾಯನು | ಗುರುಗಳೆಡೆಯಲಿ ಕುಳಿತನು |
ನಯದಿ ತನ್ನಯ ಕರ್ಮಕಥೆ ಗುರು | ರಾಯಗೆಲ್ಲವ ಪೇಳ್ದನು ||೨೫||
ಆತ್ಮನಿಂದಲೆ ಸುಖವು ದೊರೆವುದು | ನಾಮದಿಂ ದೊರೆವಾತ್ಮನು |
"ಆತ್ಮ ನಾಮವ ಪಡೆಯೊ ಭಾವದಿ" | ಉಸುರಿದನು ಗುರುರಾಯನು ||೨೬||
"ಮರಳಿ ಬರುವೆನು " ಎಂದು ಹೇಳಿಯೆ / ಅಂಬುರಾಯನು ತೆರಳಿದ |
"ಭರದಿಯದು ಸಂಸಾರವಳಿಸುವ"ದೆಂದು | ನಾಮಕ್ಕೆ ಹೆದರಿದ ||೨೭||
ಅರಿತು ರಾಯನ ಸುಪ್ತ ಶಕ್ತಿಯ | ನಾಮ ಕೊಡಲನುವಾದರು |
ಗುರುಗಳಾಗಲೆ ಶಿಷ್ಯರಿಂದಲೆ | ರಾಯನನು ಕರೆತಂದರು ||೨೮||
ಬಳಿಯಲಿಯೆ ಗುರುಬಂಧು ಸಾವಳ | ಸಿಂಗಗರಾಯರು ಇದ್ದರು |
ತಿಳಿಸಿದರು ನಾಮವನು ನೀಡಲು | ಅವರಿಗೆಯೆ ಗುರುರಾಯರು ||೨೯||
ದೇವನಾಮವ ಕೇಳಿದೊಡನೆಯೆ | ಭಾವದಲಿ ಬದಲಾಗುತ |
ರಾಯನಾಸಾಗ್ರದಲಿ ನೋಡುತ | ನಡೆದ ರಾಯನ ನೆನೆಯುತ ||೩೦||
ಇಂಚಗಿರಿಯಲಿ ಬಂದರಾಯನು | ನಿತ್ಯ ನೇಮವ ಮಾಳ್ಪನು |
ಮುಂಚಿನಂತೆಯೇ ನೆಟ್ಟ ನೋಟದಿ | ತಿಂಗಳೊಂದನು ಕಳೆದನು ||೩೧||
ಕಣ್ಣುನೋವಂದ್ಹುಣ್ಣು ಮಾಡಿತು | ಬೆಳಕು ರೂಪಗಳಗಣಿತ |
ಕಣ್ಣನೆದುರಲಿ ಸತತ | ಸುಳಿದವು ಮಂಕನವನನು ಮಾಡುತ ||೩೨||
ಒಡನೆ ಸಾವಳ-ಸಂಗದಲಿ ಗುರು | ರಾಯಗೆಲ್ಲವನರುಹಿದ |
"ಬಡವ ನೆನ್ನಯ | ಕಣ್ಣು ಕಳೆದವು ಮಾಡಲೇ" ನೆಂದುಸುರಿದ ||೩೩||
ಗುರುಗಳಾಗಲೆ ನಸುನಗುತ | ಶಿಷ್ಯರನು ಒಡನೆಯ ಕರೆದರು |
ಅರುಹಿ ಆತನ ಅನುಭವವ ಅನು | ಭವ ಪದಗಳೆನಿರೆಂಬರು ||೩೪||
ಬೆಳಗಿನಲಿ ಬೇಗೆದ್ದು ನೇಮಕ | ಗುಡ್ಡದೆಡೆಯಲಿ ಸಾರುವ |
ಇಳಿಯೆ ನೇಸರ ಮನೆಗೆ ಮರಳುವ | ಇನಿತು ಕಡುತಪವ ಮಾಡುವ ||೩೫||
ನಿತ್ಯ ಸಾಧನದಿಂದ ಸಿದ್ಧಿಯ | ಗಳಿಸಿ ಚಿಂತೆಯ ನಳಿಸಿದ /
ಸತ್ಯ ಭಕುತಿಯ ಪಥವ ತುಳಿಯುತ | ಗುರುಗಳೊಲವನು ಗಳಿಸಿದ ||೩೬||
ಅಂದು ಹೊಲವೊಂದನ್ನು ರಾಯನು | ಅಳಿಯನಿಂದಲೆ ಪಡೆದಿಹ |
ಒಂದೆರಡು ಚೀಲ್ಕಾಳಿನಿಂದಲೆ | ತನ್ನ ಜೀವನ ನಡೆಸಿದ ||೩೭||
ಎರಡರೆಡೆಯಲಿ ಮೂರು ಬಂದವು / ಮೂರಕಾರಾಗಿರುತಿರೆ |
ತ್ವರಿತ ರಾಯನು ಚೀಲನೊಂದನು | ದೇವ ಕಾರ್ಯಕೆ ಇಡುತಿರೆ ||೩೮||
"ತಣಿದ ಗುರುವರ ಕಂಡು ಅಂದನು | "ಆದೆ ಆಯುವ ಕೊಳ್ಪನು |
"ಇನಿತು ಏತಕೆ ? " ಒಕ್ಕಲಲಿ ನೀ | ಕೊಡುತಲಿರು ಒಮ್ಮನವನು" ||೩೯||

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[೧] ಸಾವಳಸಂಗ ಭಾವುರಾಯ.

" ನಿನ್ನ ಮನದಲಿ ಮೊಳೆತ ಭಾವದ | ಪೇಳಲೇನ್ನೈ ಬೆಲೆಯನು ? |
ಇನ್ನು ದೇವನು ಒಳ್ಳೆ ಬೆಳೆಯನು | ಇವನೆಂದ"ಮ ಈಶನು[೧] ||೪೦||

ಆರು ತರುವಾಯದಲಿ ಅರಿರ-| ಡಾಗಿ ಆರ್ಮೂರಾದವು /
ಆರು ಮೂವತ್ತಾಗಿ ಕೊನೆಯಲಿ / ದೇವ ವೈಭವ ಸಾರ್ದವು ||೪೧||
ದೇವ ಮಿತ ಕೈಯಿಂದ ಕೊಡುತಿರೆ | ಎನಿತೆಂಡರಿಂ ಪಿಡಿವುದು ?
ದೇವ ಯೋಗಕ್ಷೇಮ ನೋಳ್ಪನು | ಚಿಂತೆಯೇತಕೆ ಮಾಳ್ಪುದು ||೪೨||

ತೊರೆದ ಕೆಲಸವ ನಂಬುರಾಯನ | ಬಂದೆಯೊಲಿಸಿದ ಪರಮನ|
ಜೆರೆತ ನಾಮದ ಸೆಸವಿನಲಾ | ನಿರುತ ಸೇವಿಸಿ ಗುರುವಿನ ||೪೩||
ಮನದಿನಾವವು ಸತತ ನೆಲೆಸಿರೆ | ಏನು ಮಾಳ್ಪನು ಕಾಮನು ?
ಮನಸಿಜನು ಮಾಯಿಕನು | ಮಡಿದರು ನಂಬಬಾರದು ಅವನನು ||೪೪||

ಹರೆಯತನದಲಿ ಕಡುವಿರಾಗವು | ಬೆರೆತು ಇರುವದಸಾಧ್ಯವು |
ಹಿರಿಯ ಗುರು-ಕರುಣದಲಿ ರಾಯಗೆ ಲಭಿಸಿತೀ ಸೌಭಾಗ್ಯವು ||೪೫||
ಈ ತೆರದಿ ಗುರುಕರುಣ ಸುಧೆಯನು | ಸವಿಯುತವರೆಡೆ ನಿಲ್ಲುವ |
ಆತನೆಲ್ಲವರಿಯ-ಬಯಸುತ | ಸತತ ಶಂಕೆಯ ಕೇಳುವ ||೪೬||

ಅರಿತು ಬಯಕೆಯ ಸಿರಿಸಮರ್ಥರು | ಒಲವಿನಿಂ ಮರು ನುಡಿದರು |
ತ್ವರಿತದಲಿ ಶಂಕೆಯ ನಿವಾರಿಸಿ | ಅವಗೆ ಸಂತಸ ಸಲಿಪರು ||೪೭||
ಆರುವರುಷಗಳಳಿದವೀಪರಿ | ವಾದದಲಿ ಆ ರಾಯನ |
ಭಾರಿ ಮರಿಯುವ ಬಯಕೆಯವನದು | ಪೀಡಿಸಿತು ಗುರುರಾಯನ ||೪೮||

ಒಂದುದಿನ " ನಿಮಗಾರು ಕೊಟ್ಟರು | ನಾವು ಕೊಡುವಧಿಕಾರವಾ " |
ಎಂದು ಕೇಳಲು ನೊಂದ ಗುರುವರ | ಅಂದು ತಾಳ್ದರು ಮೌನವಾ ||೪೯||
ಅಂದು ದೃಷ್ಟಾಂತದಲಿ ನೇಮದಿ | ನಿಂಬರಗಿ ಗುರುನಾಥನು |
ಬಂದು ಬೆಮರಿಸಿ "ಯಾಕೊ ನಾಲಿಗೆ / ಯುದ್ಧ ಮಾಡಿಹೆ?" ಎಂದನು ||೫೦||

"ಭಾವುರಾಯಗೆ ನಾನು ಕೊಟ್ಟಿಹೆ | ನಾವುಕೊಡುವಧಿಕಾರವಾ | ",
"ಭಾವದಿಂದಲಿ ನೇಮ ಮಾಡೈ | ಒಡನೆ ಬಿಡು ಅತಿ ವಾದವಾ " ||೫೧||
ಅಂದು ಗದ್ಗದ ರಾಯಗುರುವಿಗೆ | ದೇಹಭಾವವ ನೀಡಿಹ |
ಅಂದಿನಿಂ ಗುರುವಚನವನ್ನವ | ವೇದ-ವಚನೆಂದೆಣಿಸಿಹ ||೫೨||

ಕಾಯಭಾವವ ನಳಿಸಿ | ರಾಯನು ಗುರುವಿನಲ್ಲಿಯೆ ಬೆರೆತಿಹ /
ಜೀಯ ತನ್ನ ಅನನ್ಯ ಭಕುತಿಗೆ | ದಿವ್ಯ ಅನುಭವ ಇತ್ತಿಹ ||೫೩||

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[೧] ಉಮದೀಶ.... ಶ್ರೀ ಭಾವುಸಾಹೇಬರವರು

ಒಲಿದು ಭಾವಕೆಯಂಬುರಾಯನ | ಇಂಚಗಿರಿಯಲಿ ಮಠವನು |
ಸಿಲಿಸಿ ಪಾವನಗೊಳಿಸಿದನು ಸು | ದಾಮನ ಒಡಮನೆಯನು | ||೫೪||

ಬೆಳೆಯಿತಾಗ ಸಮರ್ಥ-ಶಿಷ್ಯರ | ಬಳಗ ಜಿಲ್ಲೆಯೊಳ್ ಮಠವದು |
ನೆಲಸಿ ಪ್ರಾತ್ಯಕದಲಿ ನೆರೆವುದು | ಹರಿ ನೆರವಿ ಸಾಧಕರದು ||೫೫||

ನವಮಠವು ತವರೂರು ಭಕುತಿಯ | ರಾಯ ಮುಖ್ಯಾಧಿಕಾರಿಯು |
ನವನವೋತ್ಸವಗಳನು ನಡೆಸಿತು | ಅವಿರತಾತನ ಸೇವೆಯು ||೫೬||

ಇನಿತು ಸೇವೆಯ ಕಂಡು / ಸಂತಸದಿಂದ ಉಸುರಿದ "ಈಶ"[೧]ನೇ |
"ಎನಿತು ಬಣ್ಣಿಪೆ ನಿನ್ನ ಸೇವೆಯ | ಧನ್ಯ ಅಂಬೂರಾಯನೇ" ||೫೭||

ಬಂತು ಸದ್ಗುರು ಸಿರಿಸಮರ್ಥರ | ನಿರ್ಗಮನ ದುರ್ದಿನವದು /
ಚಿಂತೆ ಭಕುತರ ಎದೆಯ ಅಡರಿತು] ದುಗುಡ ದುರ್ಧರವಾದುದು] ||೫೮||

ಸಿರಿಸಮರ್ಥರ ವರ ಸಮಾಧಿಯು] ಮರುಗಿಸಿತು ಬಲು ರಾಯನ]
ನಿರತ ನೇಮದಲಿದ್ದ ರಾಯನು] ತೊರೆಯಲಿಲ್ಲವ ಮಠವನು ||೫೯||

ನಾಮಕೊಡುವಧಿಕಾರ ರಾಯಗೆ | ಮೊದಲೆ ಕೊಟ್ಟರು "ಈಶ"ನು |
ನಾಮವನು ಕೊಡಲಿಲ್ಲವಾರಿಗೂ] ವರುಷವರೆಗದನಾತನು ||೬೦||

ಮುಂದೆ ಭಕುತಿಯು ಬೆಳೆಯು | ನಿಲ್ಲುವದೆಂದರಿತು ಆ ರಾಯನು |
ಅಂದು ಗುರುಗಳು ಪ್ರೇರಿಸಲು | ಅವನಾಮ ಕೊಡಲನುವಾದನು ||೬೧||
ಒಂದು ಶುಭದಿನ ಜನರನುದ್ಧರಿ | ಸಲು ನಡೆದನಾರಾಯನು /
ಚೆಂದ ಹರಿನಾಮವನು ಸಾರುತ | ನೆಡುವ ಗುರುವಿನ ಗುಡಿಯನು ||೬೨||

ಊರು-ಊರಿಗೆ, ನಗರ-ನಗರಕೆ | ಭಕುತರೊಯ್ದರು ಅವರನು |
ಮೂರುಸಲ ಭಜನಾದಿ ಮಾಡುತ | ಉದ್ಧರಿಪ ಭಾವಿಕರನು ||೬೩||

ರಾಯ ತನ್ನ ತ್ರಿಕಾಲ ಸಾಧನ / ಗುರುಗಳೊಲು ತಾ ತೊರೆಯನು /
ಜೀಯನೊಲು ಗ್ರಂಥಗಳ ಹೊಲಬನು | ಭಕುತರಿಗೆ ತಾ ನೊರೆವನು ||೬೪||

ಅರ್ಥಕೇಳದ ನಿಂದಕರು ರಾ / ಯನನು ಬಗೆ ಬಗೆ ಹಳಿವರು /
'ವ್ಯರ್ಥ ಶಬ್ದವ ಹರಿದು ಅವುಗಳ | ಸೊಬಗ ಕಳೆವರು' ಎಂಬರು ||೬೫||

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[೧] ಉಪದೇಶ

ಮಾತು ಬರಿವಾಹನವು ಅರ್ಥವೇ | ವಾಹಕವು ಎಂದರಿಯರು |
ಜಾತಿ ಕುಹಕರು ರಸಿಕ ಭಕುತರು | ಅರ್ಥ ಸತ್ವವ ಸವಿವರು ||೬೬||

ನುಡಿಯು ಸಾಧನದಿಂದ ರಾಯನು | ತನ್ನ ಅನುಭವ ಸಾರುವ |
ಒಡನ-ಸಾರವ ತೊರೆದು ಸಾರವ | ರಾಜಹಂಸಗನು ಹೀರುವ ||೬೭||

ಮುಂದೆ ಮತದಲಿ ಕಲಹ ಬೆಳೆಯಿತು | ಮತವ ತೊರೆವನು ರಾಯನು |
ನಿಂದು ಹೊರಗೆಯು ಸಂಣಿ ಬಗೆಯಲಿ | ಭಕುತಿಯನು ಹಬ್ಬಿಸಿವನು ||೬೮||

ಭಾವವಿರುವದು ದಾಸರಾಯನ || ಯಾರಿಗೇನನು ಬೇಡನು |
'ಭಾವದಿಂ ದೇವನನು ಭಜಿಸಿರಿ' | ಎಂದು ಬೇಡುತಲಿರುವನು ||೬೯||

ಅಲೆಯುತಿಹ ವಿಶ್ರಾಂತಿಯರಿಯದೆ | ಭಕುತಿ ಬೆಳೆಸಲು ರಾಯನು |
ಒಲಿದು ಭಕುತರ ನೇಕರಿಗೆ ತಾ | ನಾತ್ಮನನುಭವವಿತ್ತನು ||೭೦||

ಮುಂದೆ ಮುಪ್ಪಿನ ಕಾಲ ಒದಗಲು | ಶ್ರಮವು ದುಃಸಹವಾಯಿತು |
ಅಂದು ಕಾಯವು ಕರಗಿದರು | ಉದ್ಧಾರ ಕಾರ್ಯವು ನಡೆಯಿತು ||೭೧||

ಉದರ ಬೇನೆಯು ಬಳಲಿಸಿದರೂ | ಬಿಡದೆ ನೇಮವು ನಡೆವುದು |
ಮುದದಿ ಸಾಧನರಸಿಕನಿರುತಿರೆ | ದುಗುಡ ಮೊಗದಲಿ ಕಾಣದು ||೭೨||

ಕೊನೆಗೆ ತನ್ನಯ ಗಮನ ದಿನವನು | ಅರಿತು ಒಸಗೆಯ ನಿತ್ತನು |
'ಮನದಿ ನಾಮವ ನಿತ್ಯ ನೆನೆಯಿರಿ | ಪಥ್ಯ[೧] ಪಾಲಿಸಿ' ರೆಂದನು ||೭೩||

"ಉಳಿಯಲಿಲ್ಲಿನ ಬಯಕೆ ನಾರಾ | ಯಣನ ನಾಮವ ಸಾರುತ |
ಗಳನೆ ಹಾರುವೆ ಆಗಸಕೆ ನಾ | ನೆಂದು ದೇಹವ ತೊರೆಯುತ ||೭೪||

ಸತತ ಸಾದರ ನಾಮನೆನೆಯುತ | ನೀತಿ ನಿಯಮವು ಪಿಡಿವುದು |
ಸತತ ಸತ್ಸಂಗವನು ಸೇವಿಸಿ | ಆತ್ಮಸುಖವನು ಪಡೆವುದು ||೭೫||

ಇದುವೆ ಬುಬಾರಾಯನೊಸಗೆಯು | ನಡೆದ ಮೇಲದ ನುಡಿದಿಹ |
ಇದನೆ ಮಾಡುತ ಮಾಡಿಸುತಲವ | ಭಕುತರನು ಉದ್ಧರಿಸಿಹ ||೭೬||

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೧ ರಸಿಕ ಭಕುತ

೧ ಪರರ ಹೆಣ್ಣು, ಹೊನ್ನು, ಮಣ್ಣನ್ನು ಮುಟ್ಟದಿರುವದು

ರಾಮರಾಯನು ಪ್ರೇರಿಸಲು ತಾ | ಕೃಷ್ಣಸಖ ನೆರಪಿತ್ತಿಹ |
ಈ ಮನೋಹರ ಹಾರ ಕೊಡಿಹ | ಸಿರಿಯಡಿಯೊಳದನಿರಿಸಿಹ ||೭೭||

— ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು —

ज्ञानेश्वरांचें तत्वज्ञान

ले. सौ. पद्मा कुलकर्णी

० पांढरा स्वच्छ कागद ० ० १४ पॉइंट छपाई ०
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* * *

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